"After Many Days"

A Memoir.

By

C. B. FRANKLIN.



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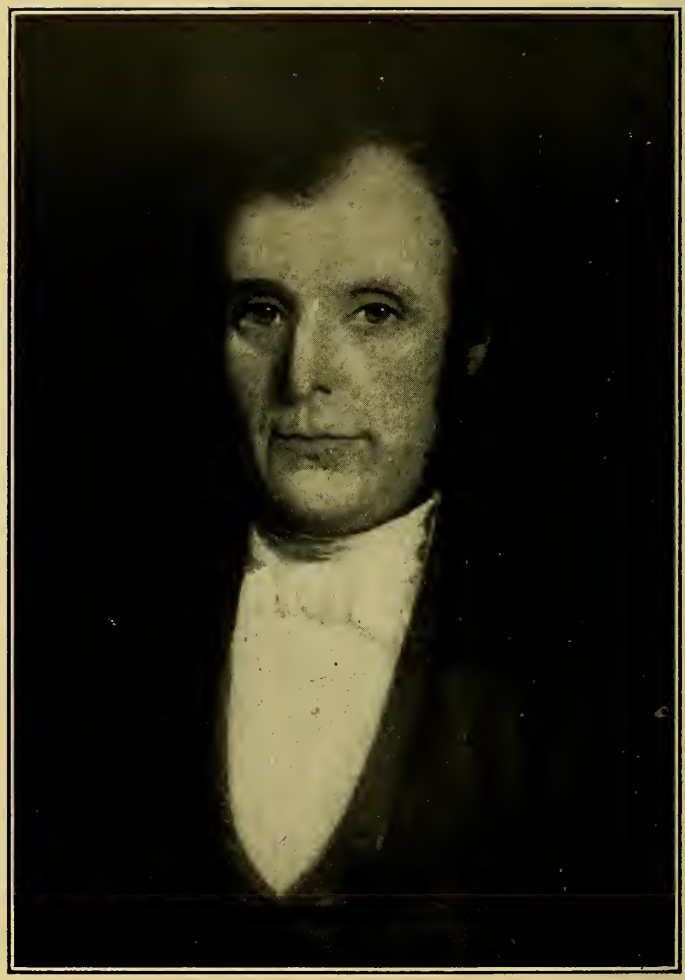
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A MEMOIR.

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REV. ALEXANDER KENNEDY.

(AT THE TIME HE LABOURED IN TRINIDAD.)

[*From a painting by Cazabon.*]

"AFTER MANY DAYS": A MEMOIR.

BEING A SKETCH OF THE LIFE AND LABOURS OF

REV. ALEXANDER KENNEDY,

FIRST PRESBYTERIAN MISSIONARY TO TRINIDAD, FOUNDER OF GREYFRIARS CHURCH, AND ITS PASTOR FOR FOURTEEN YEARS: JANUARY 1836—DECEMBER 1849.

WITH INTRODUCTION BY

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BY

C. B. FRANKLIN.

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Foreword.

Doubtless the year 1911 will be marked in some way as the DIAMOND JUBILEE OF PRESBYTERIANISM IN TRINIDAD. With this in view, the author of this book hopes to be instrumental in encouraging Presbyterians to mark it by the erection of a

Memorial Tablet

to the Pioneer of Presbyterianism in this Island: one who zealously laboured here for fourteen years. The Tablet to be placed in Greyfriars Church—the first and only church erected by him.

As the present generation know practically nothing of the subject of this sketch, I have collected material which, if carefully perused, will give a very fair idea of the man and his work.

The following are the sources of my information:—The records of Greyfriars Church, the local newspapers of that period, *The Record*, the publication mentioned within of Rev. Dr. M'Kerrow, Mr. Henry James Clark's summary of Presbyterianism in Trinidad in 1887, Mrs. Alston, Mrs. George, Miss Meade, Mr. Thomas J. St. Hill, Rev. R. E. Welsh, D.D., Professor at the Presbyterian College, Montreal, a nephew of Mr. Kennedy—the youngest son of one of his younger sisters—and Miss Agnes Drummond of Toronto, Canada. To the last mentioned lady I am indebted for the information regarding the earliest and the closing scenes of his life, as well as for the photographs of himself published in this work.

That the result of this effort may take tangible form immediately, and not be relegated to some period of indefiniteness, I respectfully suggest that all those who, after reading this work, are disposed to help in perpetuating the memory of this faithful Soldier of the Cross, may do so by filling up the separate form herewith enclosed, and sending it to the address thereon indicated, when it is hoped that the Diamond Jubilee year will find an important omission remedied "after many days."

C. B. F.

Preface.

I offer no apology for attempting this memorial; my only regret is due to my own unfitness to do justice to the subject. The object is one which, I feel sure, will commend itself to all those who believe in the good old saying of St. Paul, "Render honour to whom honour is due." Therefore, I say, let us honour Mr. Kennedy's memory with a Tablet.

The absence of a memorial tablet to the founder of our church here impressed me from boyhood. In fact, for a long time the tablet erected to the memory of the Rev. George Brodie, recording 35 years' labours in Trinidad, was what I always took to be the founder's tablet, and it was many years after that I found it was not so. However, the thought that steps should be taken to have one placed in the church did not impress me until 1907—the 70th year of the opening of the church—when I mentioned to the Session that something special might be made of the 70th year, and it was thought then that the 75th year would be more appropriate. It was on the mention of the possibility of a Diamond Jubilee celebration, that the idea of a tablet struck me, and I at once set about getting together such facts as would help me with my scheme.

This work would not be a satisfactory record of the doings of Mr. Kennedy, if it did not include a deal of information concerning the church at that time, so that it serves not only as a memoir of Mr. Kennedy, but also as a brief history and permanent record of Greyfriars Church of that period.

The reader is asked to excuse the repetition of certain facts, as in reproducing several newspaper extracts concerning the life of a prominent man, it is impossible to avoid repetition. But such repetition will, I hope, serve to emphasize the points thus frequently mentioned both in Mr. Kennedy's character and career.

It is well to point out that Mr. Kennedy was not only the first minister of Greyfriars Church but he was also the first Presbyterian missionary to Trinidad. Hence my appeal to all loyal Presbyterians to subscribe to this Tablet.

I would here record my thanks for the valuable assistance rendered by Mr. T. M. Kelshall, in kindly revising the MSS. of this memoir.

I also gratefully thank the Rev. Dr. Welsh who very kindly consented to write the introduction to my humble tribute to the memory of this knight-errant of the Gospel.

The arduous task of receiving the subscriptions towards the "Kennedy Memorial Fund" has been very kindly undertaken by Mr. T. Geddes Grant, of No. 6, Broadway, Port-of-Spain, whom I cordially thank.

The whole of this work has been set in type by myself—being a practical printer—in my spare hours, as a "labour of love." It is printed and published from my printery entirely free of cost, for gratuitous circulation, and if it gives the reader one iota of the pleasure it afforded me in compiling it, and if each one will show his appreciation of my effort, by responding in ever so small a way to the appeal for a Memorial Tablet, thus helping to fulfil the object of this work, it will more than repay the time spent on its preparation by

THE AUTHOR.

Port-of-Spain,
15th August, 1910.

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Introduction.

As an act of pious memory, the erection of a Memorial Tablet in Greyfriars Church, Port-of-Spain, in honour of its first minister, the Rev. Alexander Kennedy, awakes a warm response in the hearts of all who knew him. It is peculiarly touching to those of his own blood and family whom I have the privilege of representing. In virtue of this relationship I am asked and gladly agree to write an Introductory Note for Mr. Franklin's very interesting Memoranda of my uncle.

His going to Trinidad as a pioneer missionary, his devout, sagacious and stalwart character, and genial memories of his rare visits to the old home became treasured traditions among his kindred of the next generation—and he had some fifty of us related to him in the same degree, who learnt to revere his name.

The impression of his strong personality conveyed in these pages reflects the man we knew. We recognise the lofty integrity of purpose and principle, and the intrepid spirit, which bent humbly before God but stood upright and unbending before men, expressed in his erect carriage and straight-looking eyes. We recognise the native dignity and untutored courtesy of the man—found often in the best of Scotland's stock, the aristocracy of grace—born, not of "muckle mainners," but of well-trained respect for others and of sober self-respect. We recognise the unflagging worker, for he was a son of the soil and of a race of workers. With shrewd judgment of men, he had mother-wit and genial humour, could exchange a joke and indulge in hearty laughter, for his nature was sound and his earnest spirit wholesomely human. But the fundamentals

in his character were single-minded piety and rectitude. He was "very sure of God," stood four-square to the world on a basis of truth and righteousness, and counted not his life dear unto himself except in so far as he could make it serve the Gospel of the Saviour and the moral and social well-being of mankind.

The Kennedys—with twelve stalwart sons and daughters—were ever known for their Christian devoutness, their inviolable uprightness, and their laborious lives; they had an imperious element in their convictions, and could never be trimmers. No wonder if Mr. Kennedy was conscience-bound and uncompromising in his moral judgments, and scorned all meanness and inhumanity to stricken fellow-creatures. Near his home lay dead Covenanters in the moss-hags of Crossgellioch,

> "Where about the graves of the martyrs the whaups are crying:
> Grey recumbent tombs of the dead in desert places,
> Standing stones on the vacant wine-red moor,
> Hills of sheep, and the homes of the silent vanished races,
> And winds austere and pure."

He was a son of that unsophisticated race who reserved the word "aweful" for God, who "took the Book" morning and night, lived in loyal dutiful relationships, took natural enjoyments royally, breathed "the heather and the wind," and respected the law of God and duty with a measure of strictness for which our lax generation gaily makes indulgent allowance. But Mr. Kennedy's mind was broadened and made keen and generous by travel and work under wider skies.

Although more than fifty years Mr. Kennedy's junior, my boyish memory carries pictures of the family home at Dalricket Mill—the father dead before my time, the mother in spotless 'mutch' a prisoner in her chair from which she still reigned with alert eye over the immaculately clean house and the busy workers, her reverent farmer-son leading in family worship and conducting a little Sabbath School in the vicinity where in his prayers we felt as if he had lost consciousness of human surroundings and was "far ben" with God. It was through him I received my first religious impressions, and many a time to this day I quote him in public preaching

as the unanswerable witness to the power of grace. We bless the name of those, like Mr. Kennedy, who laid their hand on our head in kindly benediction and prayed over us the prayers that must be like a convoy of angels to our dying day. And we pray that those "prophecies that went before upon us" in our youth may be fulfilled.

Long years after Mr. Kennedy had left Trinidad, he paid a visit to us in the neighbouring farm to his early home; the striking personality of the strong good man I recall, though then but a boy—recall all the more because he gave me half-a-crown, a fortune such as I had never owned before! He loved the young and kept young and valiant to the end.

In Canada his memory is blessed among many, as I have found since coming here. As a friend of Dr. A. Falconer, one of his successors, and of Dr. R. D. Fraser and Dr. Abraham, who officiated at his funeral, and of others of his circle, I can testify that Mr. Kennedy's long Canadian ministry maintained the honourable traditions of his brave work in Trinidad.

That after the lapse of sixty years his memory should be revived and a Tablet erected and Life-Sketch published is in itself a notable proof of his permanent influence and does honour to those who pay this tribute of loyalty.

R. E. WELSH.

The Presbyterian College,
McGill University,
MONTREAL, CANADA,
December, 1909.



"After Many Days":

A Memoir.

THE subject of this sketch first saw the light at Dalricket Mill, near the town of Cumnock, in Ayrshire, Scotland, on Saturday, 12th May, 1804. He was one of twelve children, and had the unqualified advantage of being born in a home where godliness was the leading characteristic. His father was a well-to-do farmer and miller—a sturdy Covenanter of the Burgher school.* His mother was also of Covenanting stock, but an Anti-Burgher. Mr. Kennedy, descending as he did on both sides from Covenanting stock and from a part of the country permeated with memorials of the Covenanters, imbibed the spirit of religious freedom which showed itself through his whole life. His force of character developed itself in early life. He worked with his father on the farm and in the mill until his 25th year, when having resolved to be a missionary he travelled many miles every day during winter to get a classical education, and worked on his father's farm during summer.

He spent four years in Edinburgh and Glasgow universities and he afterwards spent four years more in the Theological College of the United Presbyterian Church, under the able instruction of Drs. Brown and Balmer. He frequently attended the lectures of that unique and

* A member of that section of the Scotch Seceders which recognised the legality of the burgess oath, the opposing parties being called Anti*burghers*.

unrivalled religious orator, Dr. Thomas Chalmers. It was not common in those days to take a degree, and had Mr. Kennedy been able to afford to stay in the city and prepare for the final examination for M.A., he would doubtless have obtained the coveted distinction, as he took a good place in all his classes.

This being all the information obtainable regarding his early life, I now proceed to narrate the steps that led to his coming to Trinidad.

Rev. Dr. M'Kerrow in his *History of the Foreign Missions of the Secession and United Presbyterian Church*, says: "When the United Associate Synod resolved, in 1831, to engage in foreign missions on a more extensive scale than they had previously done, a feeling was generally prevalent among the brethren that it would be desirable for the Synod to undertake a mission to some part of the heathen world: and it was considered by many that the West Indies—especially Jamaica—would be a suitable field for commencing such a mission. But the proposal to send missionaries to the West Indies was in the meantime discountenanced, as it was conceived that the existence of slavery would operate as a powerful impediment to the free operations of the missionaries among the negro population. This impediment was ere long removed, by the memorable Act of Emancipation passed by the British legislature, declaring that all persons held in bondage throughout the colonies of Great Britain should cease to be slaves on the 1st of August, 1834. By the passing of this Act, the Synod considered that the way was now open for them to commence missionary operations in the West Indies; and they appointed a committee to obtain such information as might be useful to guide them in fixing upon a proper field of labour." After certain preliminary enquiries had been made the Synod resolved in September 1834 to send at least two missionaries to Jamaica, who sailed for the scene of their labours in January 1835, arriving there in March. Thus it will be

seen that the first Presbyterian mission to the West Indies, under the auspices of the United Secession Church in Scotland, started in the largest island of the British group —Jamaica.

The second largest island of the same group—Trinidad —next engaged the attention of the church at home. Mr. Henry James Clark in his summary of Presbyterianism in Trinidad, a paper read at the Golden Jubilee of Greyfriars Church here in 1887, said :—

> "From some extracts from the Session Minute Book of old Greyfriars, Glasgow, kindly furnished me by Rev. Mr. Goodall, the pastor of that church, it would appear that the first steps towards supporting a foreign missionary were taken in 1834, and were more in the nature of an individual, than a congregational movement—so much so that the Session, while pleased with the satisfactory progress of the subscriptions, considered it advisable, (I quote the words of the Minute) 'that this important measure should be the deed not merely of the individual subscribers but of the congregation as such', and in accordance with this decision a congregational meeting was held and the matter put on a congregational basis. There is nothing in the Minutes to show why Trinidad was selected by the congregation as their first mission field; but as several of the leading members of old Greyfriars were intimately connected in business with the colony, I am inclined to think that the individual movement just referred to either originated with them, or had been liberally supported by them, and that it was owing to that fact that Trinidad was selected."

I, however, am more inclined to the belief that the island of Trinidad was chosen as being a country where slavery having recently been abolished, a good opportunity for missionary enterprise was afforded. Doubtless the suggestion must have been encouraged by those having interests here, as, while efforts were being made to Christianize the heathen blacks and train them to be good citizens, the missionary would be free to minister to those from 'the old country' who professed the Presbyterian religion.

The Rev. Alexander Kennedy having offered himself for service in the foreign mission field, and representa-

tion having been made to Synod by the congregation of Greyfriars, in Glasgow, for a missionary, they accordingly engaged to support Mr. Kennedy while employed in his missionary labours, and it was agreed that the island of Trinidad should be the scene of his ministrations. He received ordination from the presbytery of Glasgow, on the 30th September, 1835, and before leaving for the scene of his future labours, he married Mary, eldest daughter of John Dalziel, merchant, of Glasgow. Mr. and Mrs. Kennedy sailed for their destination about the early part of December, in the Brig *Penelope*, of which Capt. Spencer was Master, and after a stormy and somewhat tedious passage of 50 days, arrived at Port-of-Spain on the 25th January, 1836.

Writing home after his arrival, Mr. Kennedy said, "We gladly record our gratitude to Almighty God for preserving us amidst the dangers of the deep, and upholding us amidst much personal affliction. Not many days after sailing, Mrs. Kennedy was taken dangerously ill, so that for several weeks we scarcely dared to cherish the hope that she would survive so long as reach the land whither we went: but He 'whose we are and whom we serve' heard our prayers, disappointed our fears, and has now restored her to almost wonted strength. It is God only that can bring back from the gates of death—that can turn the darkness of sorrow and affliction into the light of joy and health."

The following notice referring to his arrival appeared in the *Port of Spain Gazette* the day after he arrived in Trinidad :—

> "We feel much pleasure in announcing the arrival of the Reverend Alexander Kennedy, a Gospel Missionary, who has been sent out to this colony by a Religious congregation, founded in Glasgow, under the denomination of the Grey Friars congregation. The principles of the congregation are, we understand, Presbyterian, from which church they are seceders, but the forms of their devotions do not vary from those of the parent

church, the difference between them being one of church polity only. We are not yet aware through what channel our poverty in means for affording religious instruction has been made known to the small, but liberal, Society which has thus stept forward to our relief; and were it not for the unostentatious manner in which the christian feeling for our neglected situation has been exhibited, we should have rejoiced in the idea that it would gratify them to learn, that in sending out Mr. Kennedy to this island, they had voluntarily done for us that which neither entreaties nor reproaches could obtain from His Lordship the Bishop of Barbados, notwithstanding the extreme means and unlimited power which he might have applied to our assistance. We have also much pleasure in adding that we have been favoured with the perusal of an address delivered in Grey Friars church, Glasgow, on the occasion of Mr. Kennedy's ordination for this Mission, in which the objects of his mission, and the rules of conduct to be observed by him during his residence here, are defined in such terms as lead us to augur favourably of the course he will pursue.

"We are precluded, by want of space, from any more extended notice of this gentleman at present, but we shall resume the subject of his future labours in our next."

The promised reference to Mr. Kennedy appeared in the columns of the publication of the 9th February, 1836.

"On Sunday morning Mr. Kennedy delivered his second sermon at the Wesleyan chapel, at which we had the pleasure of attending. From the accounts of his first sermon and his address which had reached us, we certainly were prepossessed in his favor; but the gratification which we received upon hearing him, far exceeded our anticipations.

"Mr. Kennedy took his text from Hebrews the 4th Chapter 14th verse :—' Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession,' from which he drew one of the most impressive lectures it has ever been our lot to hear. In his exposition of that part of the principles of the Christian faith which is comprised in the meaning of his text, he evinced the most elevated sense of the doctrines he was disseminating. In his arrangement of his subject, he was concise and clear—forcible in his reasoning—happy in his illustrations, and choice in his language—whilst his address was becoming, and without being enthusiastic, was, from its apparent sincerity, convincing.

"It is a selfish wish (in which all who have heard this gentleman, partake) which we cannot help expressing, but we do hope

that some arrangements may be made to retain this gentleman in Port of Spain. If the Protestant inhabitants of this town have been suspected of lukewarmness in the cause of religion, it is because in the church, as in all other points of their political existence, they have been both neglected and despised, and have been content to submit to evils which it was out of their power to remedy; but when the opportunity of securing an able preacher is offered to them, we do not think they will let it slip by, without some effort to secure such a blessing.

"We were glad to observe His Excellency the Governor and Lady Hill attending the service."

"At the time of Mr. Kennedy's mission, the island contained a population of nearly 45,000,* scattered over a considerable extent of territory. Of this number, nearly one-fourth resided in Port-of-Spain, the capital of the island. One half of the inhabitants were free, and enjoying equal privileges without reference to colour; the remainder were still under the Act of Apprenticeship, which had been lately passed by the British legislature for the abolition of slavery. The predominating religion in the island was the Roman Catholic. A bishop of that persuasion resided on the island, and under him were ten curates, whose stipends were paid out of the public funds of the colony, and who had places of worship scattered over the various districts of the country, while there was not a single Protestant place of worship in the whole island, with the exception of an Episcopalian chapel and a Wesleyan Methodist meeting-house in Port-of-Spain."

A resident in the island, at that period, referring to the difficulties which a missionary would have to encounter says: "The principal difficulties are the great extent of country over which the population is scattered, the diversity of language, and the gross ignorance in which not only the apprentices, but many of the lower class of free people, are sunk. But these can all be overcome, and the latter would rather be a stimulus to the zeal of a missionary whose aim was the success of the cause in which he was embarked, while at the same time, it renders his

* In 1910 the population was estimated at about 360,000.

labours so much the more necessary. Of this state of ignorance you may form some idea, when I mention that I am not aware of any school or seminary in the whole island where the children of the apprentices can procure even the simplest elements of education, nor—excepting in Port-of-Spain, and perhaps one or two of the principal villages—is there any means of instruction provided for the children of the lower class of free inhabitants. I am sure I do not exaggerate when I say, that even such of the apprentices as profess the Catholic religion are but little grounded in the leading principles of Christianity, while there are many who, from their situation, must be sunk in almost pagan darkness." This was the scene of Mr. Kennedy's labours.

The reception given to Mr. Kennedy by the inhabitants of Port-of-Spain was highly encouraging. His appearance amongst them as a preacher was hailed with joy by the Protestant portion of the population, and a general wish was expressed that he should continue to labour among them. In a letter which was written, soon after his arrival in the island, by a person who took a deep interest in the mission, the writer says: "The opinion entertained of your missionary by the leading part of the society of this island is, that a more fit person could not have been sent us. His success in the country is dependent on this opinion, and as far as immediate success can attend the footsteps of the first intrepid pioneer of true Christianity in this hitherto unprovided-for colony, not even the shadow of a doubt can be entertained, should God spare him in health, but that the fruits of his exertions will very soon become apparent."

Before Mr. Kennedy fixed upon a place of residence, he spent some time after his arrival in collecting information concerning the comparative destitution of the various districts of the island, and after a prayerful consideration of all the circumstances of the case, he was led to the conclusion that the voice of providence called upon him

to make Port-of-Spain the immediate scene of his labours The following were the considerations that influenced him in coming to this conclusion.

In a letter to the Rev. David King, LL.D., minister of Greyfriars congregation, Glasgow, he says: "By my last communications you have been informed of my resolution to remain in Port-of-Spain. The reasons that induced me to do so still appear valid. Had it been a matter of mere choice, I certainly would have preferred the country; but to have gone there in present circumstances would have been to follow the dictates of feeling rather than of duty. But do not mistake me: the prospects in town are by no means flattering; the only claim it has to our preference are that, compared with the other localities of the island, it contains the greatest number of immortal beings, and exhibits the greatest amount of moral destitution and delinquency. Port-of-Spain is truly a missionary field, but of a very peculiar kind. Here you may daily witness standing, in *bold relief*, the two extremes of human society —rudeness and refinement. With a few honourable exceptions, the black and coloured population are notoriously ignorant and unblushingly immoral. On the other hand, the more wealthy and influential members of the community, principally from Europe and America, are the devotees of etiquette and fashion. Their minds are generally well informed, in the common acceptation of the term, and their tastes are delicate even to fastidiousness in all things that come under the indefinite laws of honour and gentility; but of their morality and religion I cannot speak so freely, although I am informed and feel convinced that things, especially as regards the latter, are tending to the better. It is difficult, I feel, to give a true representation of the state of things here; but from what I have stated you will at once perceive that the labours and especially the trials of a faithful missionary must be of a very different nature indeed from those which usually fall to the lot of the heralds of the cross in heathen lands.

It will be a work of great labour, and time, and delicacy, to form a church on the true scriptural model (and God forbid that we should attempt, or even be accessory to, the formation of one on any other). In addition to the deceitfulness and impiety of the human heart, which are common to our race,—here it need not be disguised,—the whole mechanism of society is opposed to vital godliness. For a man in what is called respectable life openly to profess the precepts of religion as laid down in the Bible, uncorrupted and undiluted by the errors and mummery of men, would be little short of a living martyrdom. With equal ease, and with as small a sacrifice, might the Hindoo shake himself rid of the fetters of caste, and declare the dogmas of the shasters to be nonsense, and the waters of the Ganges to be common. I fondly hope times are about to change, and it is my sincere desire to be humbly instrumental in facilitating this change. But I wish you to know that I remained in town from a sense of duty, and not from any prepossession or idea of my fitness for this particular sphere of labour. On many accounts it is far from being enviable. The situation of a faithful minister here will prove one of peculiar delicacy and difficulty—one in which talent and faithfulness will be severely taxed, and wisdom greatly needed."

Mr. Kennedy adopted measures with a view to get a suitable place of worship erected. He was favoured, at the commencement of his labours, with the frequent use of the Methodist Chapel in the evening. This being found inconvenient for both parties, on 25th September, 1836 he hired and fitted up the Old Theatre (in Cambridge street, between Park and Oxford streets, and now known as "Cambridge Residences") and made use of it as a temporary place of worship. It was capable of containing about 500 persons. Though as Mr. Kennedy observes "it was not the most convenient and appropriate place that could be wished for the worship of God," yet this was a decided improvement on its previous use.

The cause of charity always had a willing helper in Mr. Kennedy, as evidenced by the following advertisement.

CHARITY SERMON.

THE Reverend Mr. Kennedy, *by request*, will preach a sermon on Sabbath, the 11th December, next, in his *temporary* place of worship Cambridge Street, when an opportunity will be afforded of contributing to the funds* of the LADIES' BENEVOLENT SOCIETY.†

Worship to begin at Two o'clock p.m.

Port-of-Spain, 29th Nov. 1836.

After long consideration and much prayer for the divine direction, Mr. Kennedy formed the people who placed themselves under his ministry into a regularly-organized church. This took place on Wednesday, 31st May, 1837, when as Mr. Kennedy writes in his Record Book from which I cull the extract:—

"In the old theatre, Cambridge street, on the evening of the 31st May, 1837, after praise, reading a portion of Scripture and prayer for divine direction, the following individvals, viz:

Alexander Sprunt
John Logan
Charles Young Jardine
James Robertson
Mrs. Kennedy

were by special prayer constituted a congregation in connection with the United Secession Church in Scotland, and on the following Sabbath the Sacrament of the Lord's Supper was dispensed to the above named individuals for the first time in their congregational capacity."

Mr. Kennedy in writing of this first communion remarks "It was a solemn, but pleasant, and, we trust, a profitable day to us. We were in number very few, but we rejoiced in the thought, that God would not despise this our day of small things; and we earnestly hoped and prayed that our little church, by the power of God's grace on the hearts of men, might ere long increase greatly in numbers, and by the manifestation of pure and undefiled religion, become the glory and the praise of the island."

* The collection taken up amounted to £30 5 6. = $60.55.

† H. E. the Governor was Patron; Mrs. Kennedy a member of Committee.

The following notice calling for tenders for building the church is taken from the *Port of Spain Gazette.*

ADVERTISEMENT.

TENDERS for building a CHURCH, in Brunswick Square, will be received by the Reverend ALEXANDER KENNEDY, from the 20th current, till the 8th proximo. Plans and specifications to be seen at his residence, Cumberland Street.*

The Mason and Carpenter work may be contracted for separately.

Port-of-Spain, 16th March, 1837.

After some time Mr. Kennedy succeeded in getting a new and commodious place of worship erected. The colonists showed that they appreciated his services, by contributing for this object, in one week alone, the sum of nearly £500. The remaining part of the expense incurred for the building was defrayed by the friends of the mission in Glasgow. The site chosen was in Frederick street, facing Brunswick Square, known then as the old Cabildo school, and was bought from the Cabildo, or Town Council, for £300. The foundation stone was laid on 10th April, 1837, and the church was completed and opened for public worship on Sunday, 21st January, 1838.

In the first Cash Book of the church, the following entries are found, which give an idea not only of the cost of the church, but also the names of the local contributors to the Building Fund.

Sums received as Subscriptions from the following Subscribers towards erecting the Church.

Joseph Graham	£50
Jamieson, Ramsays & Co.	50
David Graham—by his atty. Henry Graham	50
Gray, Losh & Co.	50
A. Cumming	50
Darracott & Adams	30
Robert Bushe	25
Robert Neilson	25
Carry forward	£330

*Now known as "Carlton House" the residence of Dr. S. M. Laurence.

	Brought forward			£330
J. Wilson	...	...	...	15
Wm. Wilson	...	...	...	10
Jas. Wilson	...	...	...	10
Johnston, Watson & Co.		...	...	50
Falconer, Croil & Co.		...	...	25
Joseph Charles Lebre		...	...	8
Porter & Cockerton	...	...	...	20
Ganteaume, Wilson & Co.		...	...	20
Crabtree & Scott	...	...	...	25
Gregor Turnbull	...	...	...	28
John Lake & Son	...	...	...	25
John Lightbody	...	...	...	20
Louis Boissiere	...	...	...	10
J. H. Anderson	...	...	...	16
James Walker	...	...	...	4
James Chambers	...	...	...	4
Alex. Sprunt	...	...	...	20
William Millett	...	...	...	5
William Croil	...	...	...	4
David Mill	...	...	...	4
Charles Y. Jardine	...	...	...	4
John Logan	...	...	...	10
James Templeton	...	...	...	4
Charles Moir	...	...	...	4
J. B. Wood	...	...	...	4
J. Wilson, Junr	...	...	...	4
Thomas Neil	...	...	...	4
A Friend	...	...	...	4
Lydia Revell	...	...	...	10
John Steele	...	...	...	10
Joseph McCracken	...	...	...	10
R. T. M'Cowan, M.D.		...	...	5
A Friend	...	...	...	1
George Revell	...	...	...	4
Thomas Moir	...	...	...	8
Duncan Black	...	...	...	4
William Cunningham		...	...	10
Alex. Stewart	...	...	...	4
Alex. Caldwell	...	...	...	8
Stevenson & Hutchinson		...	...	10
Charles Lyness	...	...	...	12
Lewis F. C. Johnston		...	...	25
	Carry forward			£812

	Brought forward	£812	
Thomas Begg		4	
Wm. McCredie		4	
H. A. Fitt		5	
Charles Darceuil		4	
R. Garcia		8	
J. C. Salazar & Co.		8	
Alex. A. Robson		4	
Dunscomb, Newbold & Co.		5	
Alex. Cruickshank		4	
Henry Fuller		25	
David McCowan		50	
John Scoular		4	
H. H. Anderson		16	
Gray, Roxburgh & Co.		50	
Henry J. Mills		16	
Robert Hartle		2	
John Stephens		6	
J. L. O'Connor		4	
Thomas Law		8	
Thomas Russell		4	
Peter Maitland		5	
Wm. T. Paull		2	
S. H. Fraser		2	
James Cunningham		2	10
Thos. Murray		4	
Wm. B. Gould		2	
Alex. McAlister		50	
Edward Jackson		25	
John Clanahan		4	
Andrew M. Wedderspoon		8	
Robert Finlay		3	
J. A. Tench		1	
C. P. Libert		3	
Thos. Jas. Gould		3	
J. W. Miller		5	
W. C. Miller		4	
A. G.		12	
Thos. F. Johnston		8	
D. Kirkland		2	
Duncan McBean		4	
Thomas Anderson		8	
Wm. Gardner		4	
	Carry forward	£1204	10

Brought forward	£1204	10
A Friend	2	
P. Latour	1	
Alex. McKinlay	4	
G. S.	8	
James Todd	10	
Edward Watt	4	
William Clunes	1	
Philip Anderson	2	
John A. Armstrong	6	
George Duncan	2	
John Ross	4	
James Fleming	4	
R. Anderson	5	
John Fuller	5	
(Equivalent to $2,525) *Currency*	£1,262	10/-

Site of Church and Expense of Title Deed.

1837			
June 1	Paid for Ground whereon to build the Church, per receipt of Secretary of Cabildo ...	£300	
	Paid C. W. Warner for drawing out Deed of Sale of the above land—No. 124 of 1837.* ...	8	
	Paid Registering do.	2	
	Paid Drawing out Copy of Deed of Sale	1	
	Paid Certifying do.		10
	Currency	£311	10/-

Abstract of Cost of Church.

Site and Cost of Title Deed, etc.	£ 311	10	0
Materials A/c	762	3	6
James Ross (Builder)	2763	1	0
James Robertson	457	7	6
James Brown	273	4	0
John Steele (Joiner)	163	19	6
Henry Dickson	31	5	0
Lucien Desanges	56	10	0
Small Furnishings	23	16	6
Cartages	15	17	0
	£4,858	14	0
At $2 to the £ currency—Equivalent to	$9,717	40	

This advertisement speaks for itself, and I find a place for it here.

NOTICE.

GREYFRIARS CHURCH will be opened for DIVINE SERVICE on Sabbath the 21st current. Public worship to begin at eleven o'clock a.m. and at four p.m.

A meeting of the subscribers to the Trinidad fund "for the erection of a Presbyterian Church in Port-of-Spain, to be occupied by the Reverend Alex. Kennedy" will be held in Greyfriars Church, on Friday the 19th current at 5 o'clock p.m., when a statement of the expenditure of the funds will be read, and receipts for the amount submitted at the meeting.

Port-of-Spain, 12th January, 1838.

The following advertisement is also taken from the *Port of Spain Gazette :*

NOTICE

AT a Meeting of Subscribers to the Trinidad fund, for the erection of a Presbyterian Church in Port of Spain, held according to advertisement, in Greyfriars Church, on the 19th instant —ANTHONY CUMMING, Esq., in the Chair.

The statement of expenditure having been read, it was moved and unanimously agreed—

That it be received and approved, and

That the Subscription List be published in the Port of Spain Gazette, and Trinidad Standard.

Port of Spain, 22d January, 1838.

The following excerpt from the *Port of Spain Gazette* of January 23rd, 1838, gives an account of the Opening of Greyfriars Church.

"The Scots, inhabitants of this Town, although the most numerous of the natives of the British Islands residing in Trinidad, often lamented that there was here no Presbyterian Place of Worship; they therefore hailed with pleasure the arrival of Mr. Kennedy, who was sent hither as a Missionary from Greyfriars Church in Glasgow.

"The gentleman thus selected to found a Presbyterian Kirk is remarkably well adapted for his mission, being a man of plain but strong understanding, with a mind cultivated by means of a classical education;—he possesses a good share of enthusiasm, yet he has not one particle of fanaticism. His energetic efforts to diffuse the benefits of education amongst the humbler orders of society have endeared him to all real friends of the Colony; people of all denominations of Christians have applauded Mr. Kennedy as a Preceptor. He is a seceder from the regular Church of Scotland, but his secession merely relates to patronage;—he in other respects follows the doctrine and discipline of the Presbyterian mode of worship.

"The new church which Mr. Kennedy erected was founded by the congregation that sent him to this island, assisted by private subscriptions in Trinidad. The local Government offered him aid, but this was respectfully but firmly declined by the Minister.

"Of the Building we have little to say. We remember seeing the late President West, to amuse a company, draw a human figure which violated all the ordinary rules of proportion, yet the venerable Artist made it remarkably pleasing. Of this event we were reminded by the appearance of the Church in Brunswick Square; it violates many of the rules of architecture—the partly Gothic windows do not accord with the Ionic columns at the entrance, yet, taken altogether, the effect of the building is pleasing.

"Greyfriars Church was opened on Sunday the 21st instant. The building, long before the service commenced, was crowded with a respectable congregation.

"The service, as usual with Presbyterians, consisted of psalms, extemporary prayers, reading the Holy Scriptures, and a sermon.

"Mr. Kennedy took his text from the 16th chapter of St. Luke, verse the 31st, being the concluding passage of the beautiful Parable of the rich man and Lazarus:—'And he said unto him, if they hear not Moses and the Prophets, neither will they be persuaded though one arose from the dead."

"From this strong text the Preacher argued the sufficiency of the Bible for all purposes of salvation, and the insufficiency of fear alone to produce permanent religious conviction. Seldom have we heard in this Island a more powerful oration in support of the doctrines of Scripture.

"The congregation appeared much edified with the entire service."

Failing a photograph of the Old Kirk which I would have liked to reproduce in this work, and for which

I have made many enquiries and have been unable to procure one, it will have to be sufficient to get a mental picture of it. The exterior has, in a measure, been described in the newspaper extract on the opening of the Kirk, while it has been left to Mr. Henry James Clark to graphically complete the description of the interior.* Mr. Clark arrived in this Island on Saturday, the 28th August, 1858—just eight years after Mr. Kennedy's departure. He says in his Summary in 1887 :—

> "It is now nearly 29 years, since that Sabbath morning on which I first took my seat in Greyfriars Church. I had only arrived the day before, and among all the new and novel sights I had seen, the Kirk alone seemed to me like home. Yes, if all else was different, the Kirk was the same,—and so, thank God, was the Gospel preached in it. I have no recollection of the sermon, although, following out a course I had begun in Scotland, I took notes of it, and duly sent them home to my sister—a practice which, altho' I regret to say, I did not continue, I would strongly recommend to the young Scotchmen of to-day, as keeping up the home check on their lives, at least so far as church-going is concerned.
>
> "Although I have forgotten the sermon, I have a very distinct recollection of the Auld Kirk as it was then, and of many of the old folks attending it. As a Presbyterian Kirk, Greyfriars was sternly orthodox in pattern, so much so that it vividly recalled to my mind the old Burger Kirk in my native village, New Scone, in which Dr. Jamieson, one of the fathers of the Secession Church, was minister for the long period of 62 years. As most of you are aware, the church was originally considerably shorter than it is now, it was a plain oblong building with a low porch in front and a small vestry at the back,—the seats were of the most approved presbyterian pattern, unvarnished, straight-backed and with doors, all duly numbered in the home style of olden days.
>
> "It was the pulpit, however, that most reminded me of home. It was of the old octagonal shape, it had the two "twisted stairs," the "precentor's box," the pondrous "soonin' board" or canopy, surmounted by the dove with the olive branch in its mouth. Now it may be quite possible that I am not alone in linking childish recollections with the bird on the top of the pulpit, but to me that dove recalled a flood of childish recollections—of speculations as to whether it was meant to represent

*A bronze chandelier, for use with candles, was hung in centre of Kirk.

a "tame doo" or a "cushie doo" and of less innocent speculations and calculations as to what *might* occur, if by some means never reasoned out, the dove were to drop the branch, and it were to fall on the precentor's bald head, his Roman nose, or down the back of his neck just as he was 'takin' the pitch.' But rigid orthodoxy did not stop short even here, there was the vestry door opening just behind the pulpit, and there was a real "minister's man"—although a dark one—who brought in the big Bible, the psalm-book and the tumbler of water, and "steekit the minister in" with a precision and a decorum that would have satisfied even Geordie Gilfillan. Then Mr. Brodie always preached in gown and bands, so that the picture of the home kirk was exactly reproduced. Don't think, my friends, that I mean to sneer at the auld kirk, or at auld fashions, I am too staunch a Conservative for that, and if it had been left to me, the old pulpit, with all its cherished recollections would be here still, and our present minister would, like Mr. Kennedy and Mr. Brodie, preach in his gown and bands. But at a time when the very Standards of the Church are threatened, even the most conservative of her friends feel that it is no time to quarrel over non-essentials."

The time for the hiring of pews, and the conditions for the repayment of the money borrowed for building the church, was published in the *Port of Spain Gazette* and *Trinidad Standard* as follows:—

NOTICE.

ATTENDANCE will be given at Greyfriars Church on the afternoon of Thursday, Friday and Saturday, the 25th, 26th and 27th current, from five till six o'clock, to let the Sittings for the ensuing Six Months.

Rents payable in advance.

It is considered proper to state, for the information of parties intending to hold Pews in Greyfriars Church, that it has been erected by Subscriptions raised in Trinidad, and in Greyfriars Church, Glasgow, and money advanced, at a low rate of interest, by individual Subscribers belonging to that congregation.

The Seat-rents and Collections will be applied to the payment of the interest of the money advanced, and the ordinary expenses of the Church. Should there be any surplus, it will go to liquidate the debt.

The Church accounts will be laid before the Pew holders, as well as the members, every Six months.

Port of Spain, 22d January, 1838.

At a meeting of the members of the church held on the 12th February, 1838, Mr. Alexander Sprunt was elected Treasurer and Mr. C. Y. Jardine Clerk or Precentor.

Mr. Kennedy laboured hard in his Master's service; he showed himself to be indeed a workman that needeth not to be ashamed. We may glance at the services and scenes of a single Sabbath, as described by himself: "By sunrise on Sabbath morning, I, accompanied by at least one of the young men, proceed into the country about two miles* to a community of squatters,—free negroes generally, who have settled down on unappropriated land belonging to Government, and who cultivate as much as may be sufficient to supply them with provisions, and who perhaps may now and then do a little work in town or on the neighbouring estates, to procure for themselves some of the comforts of life. Here at 7 a.m. we collect as many as possible in the open air, before the door of a hut, and preach to them the gospel of God's grace; endeavour to tell them, in their own broken language, of the way of salvation through Jesus Christ. The assembly is of a very mixed character indeed, with this exception, that all are ignorant beyond what you can possibly conceive; and yet there are amongst them professed Catholics and Mohammedans; but the majority, I believe, make no profession of religion at all—are absolute heathens, having no idea of a God, living scarcely elevated above the brute creation. But our morning service here is really interesting, although the scene is somewhat peculiar. We stand protected from the sun's rays by a hut or a tree, surrounded by wild-looking or ill-habited men, women and children, and talk to them of sin and misery, of holiness and happiness, and urge them to escape the former and obtain the latter. I always make one of the young men take part in the

* Doubtless Belmont—known then as Freetown Valley.

service, by engaging in prayer, or addressing a few words to the audience, which they do with pleasure, and, I trust, with profit. We pray and hope that God will bless our labours among these neglected and wretched beings. We can now observe a greater willingness to come and hear than at first. But we have not laboured long. We must continue to sow the seed of the word: doubtless the harvest will one day come. We leave this station at eight o'clock or a little after; and at nine meet the people at our infant but interesting station beyond the *Dry River*, about three-quarters of a mile from town.* Here we meet of late in the house of a poor widow, a Catholic, but, I trust, a child of God. Her knowledge is no doubt limited, her understanding clouded, and her notions crude, but her love to the Saviour and his ordinances really seems to be ardent and sincere. Her house is open to us, and to all who wish to hear the message we bring. Before the time of meeting she has everything set in order, and is most unostentatiously active in collecting the people around. I may mention that the prayer-meeting which we hold every Wednesday evening in the same place, is remarkably well attended. The house has been crowded of late, and numbers stand at the doors and windows, and deep interest seems to be felt in the services..... But to return to the work of the Sabbath. At half-past one o'clock we open the sabbath school in our present place of worship in town. Here we are engaged until three o'clock. We meet, as formerly, for public worship at seven, evening. The attendance is very encouraging; indeed, generally larger than formerly, notwithstanding the remote situation of the place, bad weather, bad roads, and the absence now of anything like novelty. On Thursday evening, prayer meeting continues, and is productive of much pleasure and profit."

The year that marked the opening of the new church also commemorated the emancipation of the slaves from

* In the vicinity of the quarry, Quarry Street.

the four years of prædial apprenticeship, which succeeded the abolition of slavery in 1834. On Wednesday, 1st August, 1838—known as Emancipation Day—a day on which services were held throughout the island, Mr. Kennedy preached in Greyfriars Church to a large number of the newly emancipated and others. The text from which he preached is given elsewhere in these pages. The newspapers of that time—the *Port of Spain Gazette* and the *Trinidad Standard*—which held opposite views to those of the preacher, represented that he had spoken in a manner which was calculated to engender feelings of hostility between the recently freed slaves and their future employers. As this was a wilful perversion of the facts, and calculated to place Mr. Kennedy in a false position, a number of persons who heard the able discourse on that historic occasion—only a very few of whom were members of his church—published their protest in the *Gazette* as follows:—

> " The report of his sermon, to the liberated Apprentices, on the 1st of August—of which we were auditors—as given in the "Standard," is a most gross misrepresentation, and *contains ideas to which he did not give utterance.* His language also is glaringly perverted and misapplied—the whole tenor of his discourse having been calculated to promote adherence to the laws of God and Man, and to advance the religious, moral and intellectual condition of those whom he addressed."

After a brief series of calumniating articles in the two newspapers mentioned, to which Mr. Kennedy replied, he, in further defence of himself, called a public meeting at Greyfriars, on Thursday, 30th August, at 7 p.m., when he lectured on "The Libels on Truth and Character lately published by the Press of the Island."

I gather from an advertisement in the *Port of Spain Gazette* that the sermon preached by Mr. Kennedy in Greyfriars Church, in commemoration of the First Anniversary of general Emancipation throughout the British West Indies, was published for sale uniformly with the

Report of the First Public Meeting of the Trinidad Auxiliary Anti-Slavery Society, held in the same church on the same day, 1st August, 1839, at the price of one half dollar.

The inauguration of the Week-night Prayer Meeting in the new church is thus recorded by Mr. Kennedy:—

> "18th October, 1839.—Members of the Church met for prayer and conference. It was agreed that they meet every Friday evening for special prayer that God would pour out more abundantly on them and on the Church generally of His Holy Spirit."

Thus, the first Prayer-meeting at Greyfriars was started, and continued to be held on Friday evenings until January 1883, when it was changed to Wednesdays. This day was found more suitable during the ministry of Rev. Alexander Falconer and also under that of Rev. William Aitken. It was again changed under Rev. E. A. McCurdy to Tuesday, back again to Wednesday under Rev. W. Scott Whittier and continues to be held on this day under our present minister, Rev. W. McCulloch Thomson.

The first election of Elders was held on 10th March, 1840, when the following members were chosen:—

William Wyke, Senr.,
Richard Adams,
James Robertson,
Alexander Sprunt.

These gentlemen were on the 13th March, 1840, duly set apart by special prayer to the office of the Eldership in Greyfriars Church. On the 17th of the same month the Session met for the first time after having been constituted a Church Court by prayer. Mr. Alexander Sprunt was chosen to the office of Clerk at the same meeting.

On 6th April, 1840, Rev. George Brodie arrived from Scotland, having been ordained by the Presbytery of Selkirk, who sent him out as their missionary, making the necessary provision for his maintenance. His arrival here gave Mr. Kennedy an opportunity for a well earned and much needed furlough. Consequently on May 14th, 1840,

Mr. Kennedy and his wife left Trinidad in the ship *Helen*, (Capt. Nichol), bound for Greenock. He had laboured with unremitting zeal in his Master's cause for $4\frac{1}{3}$ years and had not only attempted, but, through the grace of God, accomplished great things in Trinidad. On the day that he embarked for Scotland, the Trinidad Auxiliary Anti-Slavery Society presented him with a snuff box as a souvenir of his connection with the Society. The address which accompanied it is as follows :—

REVEREND ALEXANDER KENNEDY.

SIR,—

THE Trinidad Auxiliary Anti-Slavery Society beg leave to express to you their sorrow and deep regret at the loss of their worthy President. They request of you to accept as a small token of their respect and gratitude, and not as adequate to your desert, a SNUFF BOX, on which, if the time had permitted, they would have engraven "Given by the Trinidad Auxiliary Anti-Slavery Society to their President, the Reverend ALEX. KENNEDY." Your views have been too enlightened and humane for the generality of our community, and for the strong remains of ancient prejudice; and unhappily your just and intrepid efforts in the Sacred cause of Liberty have not met with that zealous support which they merited. May you, by the Blessing of Divine Providence, safely arrive at Great Britain, the Land of Liberty:—may you enjoy in the bosom of your family, and amongst those who claim as their ancestors a WALLACE and a BRUCE, that tranquillity and satisfaction of which you were deprived in Trinidad, by the annoyance and vexation of a selfish faction and a corrupt press.

By order of the Trinidad Auxiliary Anti-Slavery Society.

THOMAS HINDE,
Secretary.

Trinidad, Port of Spain, 14th May, 1840.

The publishing of this address was the occasion of some heated correspondence between the Secretary of the Society and the Editor of the *Port of Spain Gazette.*

While in Scotland Mrs. Kennedy gave birth to a little girl, who was in due course baptized Margaret Tannahill. She was born on 7th November of that year. Mr. Kennedy returned with his wife and child, on 22nd April, 1841, in the ship *Arethusa*, (Capt. Lyon), 45 days out from Greenock, and thereupon Mr. Brodie, who had filled his place in Greyfriars with much satisfaction during his absence, at once set about the establishment of the mission at Arouca, which had been decided upon some time previously. On the 20th November, 1842, little "Maggie" died and was laid to rest in Greyfriars churchyard.

In August 1841, as a means of encouraging greater spirituality in the young men of his congregation, Mr. Kennedy started Sabbath morning prayer-meetings. There is, however, nothing to show how long this ideal scheme was maintained.

It may be of interest to mention that on the 23rd of March, 1839, this island was visited by Capt. C. Stewart, in connection with the emacipation question. After looking around and studying the condition of affairs, he then called a meeting in Greyfriars Church, and lectured on the state of the Island, its present and future prospects, and the existing relations between employers and labourers. The lecture was published in the *Port of Spain Gazette*.

And now, just a word or two about the old manse. Adjoining the church, to the north of it, was the manse, a house built on high pillars, the space being utilized subsequently as a schoolroom. A long flight of stone steps led from the street to the manse entrance. There are no entries in the cash book of that period to show the cost of the manse, nor is there any reference to it in the old minute books. The only inference I can draw as to the probable time of its being built, is from the fact that Mr. Kennedy vacated the house, No. 12, Edward Street (now No. 28), the property of the Cleaver family, in November 1841, and presumably moved into the

manse ; and, further, Mrs. Alston has informed me that Mr. Kennedy lived in the Cleavers' house before the manse was built. This is a supposition that seems borne out by certain facts, and it can therefore be safely concluded that it was built in 1841. She also states that the building cost £1,000, which was raised by Mr. Kennedy in Scotland, when on furlough. He collected subscriptions to cover half the cost, while the remainder was on loan.

The land on which the manse was built was originally bought by Mr. Kennedy,* evidently with the view of its location being suitable for such a purpose, and when the time came for the building of a manse it was not necessary to go far to find a site, as Mr. Kennedy with his usual thoughtfulness had made provision for such a contingency. The Deed of transfer from Mr. Kennedy—who had bought in his own name—to the Minister, Elders and Members of Greyfriars Church, Albion Street, Glasgow, is registered as No. 188 of 1839. The cost of the land was £250 currency (or $500), and is represented as the half of lot No. 8 and the whole of lot No. 9, Brunswick Square, East. These are the old numbers, the property† being at present known as No. 52, Frederick Street.

Previous to the building of the manse there was a Session House or Vestry built at the back of the church, where committee meetings were held.

From the foregoing it will be seen that the Church and Manse cost about $15,000, a large proportion of which was on loan. At a meeting of the Board of Management held on the 2nd February, 1843—there being still a heavy debt on the church—it was resolved "that Mr. Kennedy and Mr. Brodie be requested to preach on 'the Duty under which Christians are obligated to Support the Ordinances of Grace,' at services to be held on Sunday, 12th February, when special collections will be taken for the purpose of aiding towards the liquidation of the debt."

* Deed from the Cabildo to Mr. Kennedy is registered as No. 514 of 1838.

† The Manse was pulled down and Greyfriars Hall built in 1887.

Doubtless the congregation at various times reduced the debt by about $8,000, as Mrs. Alston has told me that on one occasion the friends of the church in Glasgow paid off a sum of about $7,000. I wish that this information could have been obtained from the church books, but it is evident that the managers of that period did not record for posterity, but left posterity to find out many things for themselves by inference and otherwise.

The appointment of the first Board of Management is thus described in the Managers' Minute Book:

> "At a meeting of the members of the church held on the 1st July, 1842, the following gentlemen were chosen Managers to manage the temporal affairs of the church:—
>
> Alexander Sprunt,
> John Taylor, Jnr.,
> John Ross,
> George Richmond Macfarlane,
> George C. Cowper,
> Philip Behemie,
> Anthony Littledale,
> Sydney Louis,
> James C. Alston,—*Secretary & Treasurer.*

On 18th November, 1842, Greyfriars Congregational Library was started. This, doubtless, supplied a great need, as there was then no public library in existence, but there was, I understand, a small Book Club supported by leading men of the City. The present Public Library having been established in 1851, the Greyfriars Library, then, it would seem, was the pioneer library of Trinidad. I gather from its Laws and Regulations, that membership was not restricted to the members and seat-holders of Greyfriars Church, but was extended to all recommended by them, or known by the librarians. This library provided for the circulation of books of a healthy character, as will be seen from the following extract from Rule 2, which states that "the committee shall select such books from those presented, or suggested for purchase, as they think are calculated to promote the interests of man for time

and for eternity." The books were given out by the two librarians on Friday evenings at the close of the Prayer Meeting.

On 13th March, 1843, the Board of Management voted the sum of One Hundred Dollars out of the church funds for "the Relief of those who had suffered by the late severe Earthquake in Guadeloupe."

This attitude towards public relief* thus early started has always been maintained by Greyfriars. At the time of the Jamaica Earthquake in January 1907, this church also contributed from its funds the sum of $105.

There is in the Registrar-General's office of this city a bond, No. 413 of 1844, entered into with the Crown by Mr. Kennedy in connection with the publication by him of "a certain paper for the diffusion of knowledge and dissemination of public news chiefly on religious subjects to be called *The Trinidad Expositor*," of which Mr. Kennedy was to be the sole proprietor. Whether it was ever published I cannot ascertain, and there are no copies in the Registrar's office.

In the year 1844 a Bill was introduced in the Council of Government,—as our legislature was styled at that period—entitled the Ecclesiastical Bill. This was a measure which was brought forward for "the better regulation of the duties of the Clergy of the United Church of England and Ireland, in this colony and for ensuring the more effectual performance of the same." The Roman Catholics and the Nonconformists thought that this Bill would be a menace to the religious liberty which they enjoyed, and was intended to place them under the domination of the Church of England, and as it meant the increase of the annual Ecclesiastical Vote by a sum of about £1,750, and

* On 4th April, 1847, $70.80 was given for Relief of the Irish and Scotch.
On 6th November 1847, $65.00 given Sufferers by Hurricane in Tobago.
On 9th May 1861, $60.55 was given towards Relief of Famine in India.
On 15th January, 1883, $72.52 was contributed to Jamaica Relief Fund.

as the taxpayers would have to be called upon to meet this increase, which was considered by one party inexpedient and by the other unnecessary, it was decided, therefore, to take steps to oppose the measure. Mr. Kennedy, being a strong voluntary, called a public meeting at Greyfriars Church, on 25th July, 1844. The chair was taken by Alexander Sprunt, Esq., and the meeting addressed by Revs. Brodie, Kennedy and Cowen, and Thomas Hinde, Esq. The Hon. Charles Warner who attended the meeting, went forward to the platform and corrected a misinterpretation of one of the clauses of the ordinance. It was decided that a memorial be presented to the Governor, Sir Henry MacLeod, praying that the Bill be withdrawn. This petition was signed by about 500 persons. The Roman Catholics also sent in a petition which bore the signatures of over 1500. It was thought by these parties that as a very great majority of the population (which was estimated at 60,000) were not members of the Church of England, it was not fair to bring in such a measure at that time. The Bill was, however, shorn of some of its objectionable features, passed through all its stages, and became law. The ordinance was repealed in the year 1870.

There is, however, in connection with the passing of this ordinance, an utterance of the Solicitor-General, the Hon. Charles William Warner, (father of the present Solicitor-General, the Hon. Aucher Warner, K.C.) which is of more than passing interest. In the great discussion which ensued, he made use of the following remarkable words:—

> "We are shortly expecting a large increase to our population by the importation of Coolies. I believe these people are capable of instruction, and it would be a great check to their returning, if they adopted a purer religion than their own."

How prophetic these words have been, the work of our Canadian Presbyterian Mission here bears ample and eloquent testimony.

The following Report, which is evidently that of the year 1844, was published by the parent church in Glasgow, and compiled from sundry letters written by the minister and other church workers. It reveals the missionary enterprise and activity of young Greyfriars in a remarkable manner.

Report of the Religious Institutions in connexion with Greyfriars Church, Glasgow.—August, 1845.

FOREIGN MISSION, TRINIDAD.

The Committee of the Foreign Mission Society are happy to say to the congregation that, during the bygone year, the glorious gospel of the ever-blessed God has been proclaimed in Trinidad with the same untiring zeal and ardour as heretofore. The Missionaries have been surrounded by many difficulties, and have been called to the endurance of many trials; but ever depending on the grace of their Master and Lord, and trusting in His promises, they are labouring on, bearing the heat and burden of the day. Amidst the gratification, however, which the Committee feel on account of the progress of the Mission, there is one especial cause of sorrow they have still to deplore; Mr. Kennedy, the missionary more particularly of this people, has had, in the providence of God, to struggle with an enfeebled and a languishing frame. On the occasion of a recent monthly prayer meeting, the congregation was told of his probable return ere long to his native land. This result, it will be remembered, was contemplated a year ago, but a change of a favourable nature, occurring shortly after, induced him to remain awhile. The hopes cherished of restoration to health, they grieve to say, have not been realized. He has more than once expressed a desire that a successor should be sought after; for it is quite evident, that he cannot continue much longer there. Thus, after many years of faithful labour in that interesting island, he is about to bid it farewell. The members of the church know what Trinidad was when Mr. Kennedy went out,—the success which has attended his labour,—how that many hardened sinners have been converted from the error of their ways,—brought into

a marvellous light, from darkness of ignorance and error; and how that many a weary soul has, through his ministration, found rest and peace. These things must be to him a source of happy retrospect,—but a greater reward awaits him,—the reward promised to the diligent and the faithful servant. Meanwhile, let us pray God that, while he leaves the scene of his past labours the Great Shepherd may spare him and strengthen him, to bring many a wandering sheep into one fold of the redeemed,—and, as a good husbandman, to cultivate some other field, and to make known the salvation of the cross to some other people.

The Committee have been making very anxious enquiry for a successor to Mr. Kennedy, and they hope, ere long, to have a man full of the Holy Ghost and of faith, to recommend as the choice of this congregation.

From the foreign correspondence during the year, the Committee gather many interesting circumstances connected with the Mission,—one of the most pleasing is the new relationship in which Mr. Robertson now stands in connection with the people of the Island. After a sojourn for a time in Scotland, he has returned as a licensed preacher of the Gospel. His labours have been most unwearied; and, as he has long taught the youth, so now he will teach and preach to those of maturer days. Our letters tell of members of the congregation not before known, engaging in works of faith and labours of love,—several of them speak of a Mr. Thomson, formerly a Mico teacher, an elder in the church, who has done much for the spiritual interest of the people, who meets with them on the Sabbath, and instructs them, and conducts their devotional exercises. He has been the means, says Mr. Kennedy, of very considerable good.

In one of his letters Mr. Kennedy, writing of the new station, called Carenage, says that, notwithstanding Mr. Thomson's labours,—"The people require, and long for the labours and oversight of an ordained minister. They are nearly all proselytes from Catholicism, although as yet, but as 'proselytes of the gate'; and, unless further instructed and cared for, are in danger of falling back into that sink of iniquity, the Church of Rome. Efforts are not wanting to accomplish this." "I would here remark," adds Mr. Kennedy, "that the pernicious administration of baptism by the Popish and Episcopal clergy, does more than perhaps aught else, on their part, to render nugatory the labours of a faithful minister in Trinidad."

"Three years ago," he further remarks, "the locality in which Mr. Brodie so faithfully and usefully labours, was an unheeded wilderness; now, within a few hundred yards of his place of worship a large Catholic church has been erected: and, a few weeks ago, the Bishop and the Government have resolved to build an Episcopal church almost alongside Mr. Brodie's. Those parts of the island on which no Wesleyan or Presbyterian intrudes, are left unheeded. San Fernando is rapidly increasing,—ere many years, in all probability, it will rival Port of Spain,—it swarms with ungodly Scotchmen, and is surrounded by a dense idolatrous population. I do trust you will not fail to exert your influence in favour of this important corner of the Mission field."

Mr. Alston, in one of his communications, gives some pleasing accounts of the progress of the cause. He speaks of the Sabbath School, and says, "I think it improves. The week-day school moves along much as formerly. I am happy to say that the little chapel at St. Ann's* station is now finished, and will be opened next Sabbath. This chapel has been built somewhat spiritedly—many workmen gave several days' work; and, I hope, that not more than 70 to 80 dollars of debt will remain. The Carenage station gets on well. The other two Stations at the Dry-river and St. James Road are carried on as formerly. Mr. Brodie gets on well at Arouca,—a week-day school of 30 to 40 taught by himself,—also a good Sabbath school,—a class for adult females has been begun two weeks ago. You can form no idea of the deep-rooted ignorance which prevails here."

Mr. Robertson, since his return to Trinidad, writes, that the affairs of the Mission are in a condition very similar to that in which they were when he left the island in May preceding. The average attendance at Greyfriars was about 150, the number of members in full communion was 80. He mentions the new station at St. Ann's Valley as prospering; also that at Dry-river, and Carenage, and Arouca. He adds, that the Sabbath school is ably conducted, and is flourishing, attended by 70 scholars; and that another Sabbath school has been commenced at St. Ann's, conducted by Mr. Sprunt.

The latest accounts of any moment which have been received, are contained in a letter, written by Mr. Kennedy on the 20th February. In it he says, that, "the prospects of the Mission are more encouraging than at any previous

* Really Belmont.

period. Our influence and facilities for good have manifestly increased during the past year. A considerable number have presented themselves for church membership —14 have been admitted in town and at Carenage; there are 9 or 10 who will be admitted as soon as a church is organised in that quarter. It is a matter of thankfulness that, in general, the members of our church walk worthy of their profession, although daily exposed to the seductive influence of evil example. The Sabbath school has been very efficiently conducted during the past year, for which I am indebted to the pious young men connected with the congregation. The weekly prayer meeting, held in the church, has been largely attended. *Another fact* of a pleasing character may be mentioned: a few of the adults that attend the Sabbath school, some of them old men, meet for prayer in the session-house between the close of the Sabbath forenoon service and the opening of the school."

Mr. Kennedy adds that a Poor's Society is connected with the congregation; also an Educational Society, which superintends, and partly supports, a female school, taught by one of its members. "We have succeeded," he further says, "in erecting two very neat and comfortable little churches—one at Carenage, and another at St. Ann's, in lieu of the dilapidated negro hut in which we used to meet at Freetown Valley. At both places the attendance is exceedingly gratifying; at St. Ann's we have a Sabbath school, well attended; and I lately opened a day school in the church, which promises to do well. Mr. Brodie continues to labour with great zeal at Arouca, and with manifest tokens of success. His efforts are beginning to tell on the surrounding population. Thus, you see, our hands are full of work,—we need wisdom and patience to persevere. Pray that our efforts may be abundantly blessed."

From all these communications, the congregation will perceive that the Mission work is advancing. Besides the principal station of Port of Spain, where the Greyfriars church, school, and Missionary's dwelling are, there are several minor stations throughout the Island,—at all of them, it will be seen, that Mr. Kennedy, Mr. Brodie, and Mr. Robertson, assisted by Mr. Alston, Mr. Thomson, Mr. Sprunt, and other friends, have diligently been sowing the good seed. The enemy, nevertheless, has been diligently sowing tares. Superstition and infidelity reign in dreadful sway. Popery, and what may be called semi-popery, are rushing in and extending their baneful influence. It would

seem a hard thing to stem the impetuous torrent—the floods of ungodliness lift up their voice; but grace and truth are mightier than the noise of many waters, and we know that grace and truth shall at last prevail.

The call is loud for increased exertion to advance the cause of the Mission in Trinidad.

It was in the same year as the issue of this report that there occurred the death of Mr. John Thomson, who, residing as he did at Carenage, rendered invaluable help to Mr. Kennedy in the carrying on of his mission in that place. The following obituary from the columns of the *Trinidad Spectator* of 10th December, 1845, is included in this memoir for the purpose of perpetuating the memory of this faithful church worker. He arrived here from Scotland on 17th March, 1838, and became a member of Greyfriars—along with his wife, and Maria Jones of Carenage—on 2nd November, 1839. He was ordained to the eldership on 27th September, 1844, and his death took place on 7th December, 1845, when he was buried on his estate at Covigne.

DIED,

On the 7th current, at Covigne, after a protracted illness, Mr. John Thomson, formerly connected with the Mico Charity. Mr. Thomson has been the instrument of great good to the lately emancipated in the locality in which he lived. Although a young and unpretending man, the people looked to him as to a father, and never had cause to regret following his counsel, whether it related to things spiritual or temporal. For several years past, in the destitute quarter of Carenage, he met with the people on Sabbath, instructed them in divine things, and led their devotions; and it must be recorded to his honour that he did this as a labour of love, despite calumny, and in the face of marked opposition. More unequivocal tokens of esteem and gratitude are seldom seen than those manifested by the sorrowing crowd that followed him to the grave.

A more extended notice of this devoted layman and the interesting mission with which he was identified is taken from the *Missionary Record of the United Secession Church.*

The following notice of Mr. John Thomson, late of Trinidad, has been sent to us by a friend in Glasgow, who says in the letter transmitting it:—"The enclosed document refers to the life and death of a Mr. Thomson, who was a member of our church in Port of Spain, Trinidad. It was written by one who was his co-elder there, and has been sent me through the Rev. Mr. Kennedy for insertion in the 'Missionary Record.' If agreeable to you, I, and many christian friends in Trinidad, will be gratified by its insertion. Mr. Kennedy in his letter accompanying the paper, says, 'Mr. Thomson is not flattered in the notice—truth would have allowed much more to have been said in his praise.' From personal knowledge, I can conscientiously verify the statement; he was a man who did great good in Trinidad—one who, I doubt not, was faithful unto death, and has now received the crown of life."

"About fifteen miles from Port of Spain lies the estate of Covigne. Beautifully situated in a narrow valley, it presents a picture of entire seclusion. The house is built on the declivity of one of the hills, in a space that has been redeemed from natural waste. When standing there, a lovely, though limited view, meets the eye. The hills rise on each side, and they are clothed with varied foliage, from the bright yellow of the poui to the dark green of the cocoa tree. Below and around the house lies the estate, covered with cocoa trees and the coffee shrub. But it is not the beauty of the spot, beautiful as it is, that we wish to describe—our object is a far higher one. We would fain do a little—what little lies in our power, to honour the memory of a man of moral worth.

"John Thomson, the proprietor of the estate, was a native of Glasgow. He quitted that place in the beginning of 1838, on getting a situation as a teacher in one of the Mico schools which were opened throughout the West Indies. He was located in the quarter of Carenage, in this island. As a teacher he was active and diligent: but although diligent in his calling, he did not confine his labours to the school-room. He looked round on the moral waste, and, inspired by christian love, he had compassion on the multitude, who, although nominally Christians, were living without God, and without hope in the world. On the sacred day of rest, he was accustomed to meet with the poor negroes in a hut, and to instruct them in divine things. In 1842, when the funds of the Mico Charity were nearly expended, Mr. Thom-

son, along with others, was paid off; but, instead of leaving the island, he bought the estate of Covigne, and turned his attention to the cultivation of cocoa and coffee. Change of circumstances did not, however, effect a change of feeling. He continued his labours of love, and taught the negroes those truths which gave joy and delight to his own soul. Having some knowledge of medicine, he sought also to promote their temporal good. He administered to them when sick; visited the dying, and faithfully warned them of their danger, and directed them to the precious promises of God's word. He was to them, friend, physician, and minister.

"A small church was built, in order that the people might sit more comfortably while hearing the word of God; and, in the erection of it, Mr. Thomson took a deep interest, contributing largely wood, money, and labour. The church was opened in April 1843,* and there Mr. Thomson (as he had done in the negro hut) met with the people, and instructed them. His manner was earnest and affectionate; while he took care to adapt his language to the capacities of his hearers. Deeply impressed with the importance of divine things himself, he made others feel the same impression; and he was listened to with deep attention and interest.

"But it pleased God to cut short the useful life of this labourer in His vineyard. In August 1844 he was seized with dysentery, and brought near to the grave. He recovered but only partially, for it was found that disease in the liver had ensued, and that an abscess was forming in it. Notwithstanding his sickness, when no one could go down from town, rather than the people should want their customary worship and instruction, he went to the church and held worship as usual. On one occasion he was so ill that he had to stop in the midst of his exposition. When his disease, which proved long and lingering, prevented him from meeting with the people, his anxiety for their spiritual welfare became very great: and he would, on the Sabbath mornings, often enquire if there was any one expected from town to instruct them. The sound of a horse's feet, which told him that the friends in town had not forgot him and his scene of labour, gave him high pleasure; he rejoiced in spirit; and the only thing which seemed to mar his satisfaction, was the thought that he was to be absent from the worshipping assembly. He often expressed a wish that God

* Really 1844.

would permit him once more to attend church, but that wish was not gratified. The abscess burst, without apparent injury to him, but a new one soon formed.

"In the beginning of December last year, on a Sabbath morning, one of the friends rode down to see him, and to discharge the duties which he had so often performed. On coming to Covigne, he was told that Thomson was no more; information which, on entering the house, he found was indeed too true. He had risen that morning in apparently a better state of health than usual. His thoughts turned to the people, and he was all anxiety to see him who was to take his place that day. But suddenly a pain seized him, caused by the bursting of the second abscess; and, feeling that his end was approaching, he told his wife, and desired to be put into bed. When that was done, he asked her to read to him from the Bible. She read the fifth chapter of 2d Corinthians, and, at his request, the 23d Psalm. She had scarcely finished when he resigned his soul into the hand of his heavenly Father.

"So died John Thomson, mourned by all who knew him. He has rested from his labours, and his works follow him. The Lord gave him seals of his ministry, and souls for his hire. Loved and respected by the negroes when alive, his memory is deeply cherished by them. One instance of this may be mentioned. A poor negro woman,* who was once a great sinner, but who, by his instrumentality, had been brought to God, said,—'Whenever I read my Bible, I think on Massa Thomson, for he first teach me to love it.'"

Mr. Kennedy's views on Coolie Immigration may be gathered from the following extract from the *Trinidad Spectator*. Speaking at a public meeting of the Trinidad Anti-Slavery Society held in Greyfriars Church on Monday, 3rd August, 1846, Mr. Kennedy, among other things, said:—

"With the Society he would rejoice to see this beautiful island fully peopled; but he denounced the present system of immigration as impolitic, unjust and inhuman: that it was conducted on grievously wrong principles—the public were compelled to pay an enormous sum for immigrants, and derived no advantage from them, but suffered serious loss in addition to the original and immense unjust outlay. It was time the community should see to the claims of

* Possibly Maria Jones.

justice and humanity: that so long as the Crown lands were sealed up it was the height of cruelty to induce and pay for immigrants—that the present would ere long make Trinidad a human *pen* instead of a paradise as it might be."

These remarks were made after the immigration law had been in operation a little over a year—the first batch of coolies from Calcutta, numbering 214, having arrived here in the *Fatel Rozak* on 30th May, 1845.

In the year 1846 an event occurred which was destined to leave a permanent mark on the history of Presbyterianism in this island. The occasion was the coming to Trinidad of the Portuguese—followers of Dr. Robert Reid Kalley, a medical missionary—who fled from the persecution in Madeira, in consequence of their adopting the Protestant faith. The first lot of refugees—numbering 197—arrived here in the ship *William*, on 16th September, 1846, and large numbers continued to arrive for some time after. Their first minister, the Rev. William Hepburn Hewitson, was one who had laboured among them in Madeira, and followed them to Trinidad for the purpose of forming them into a church. His stay here was of short duration—arriving here in February 1847, and leaving in May of the same year. The second was the Rev. Arsenio Nicos de Silva, of Madeira, who was ordained to the ministry, in Greyfriars Church, on 18th January, 1848, and left for America in the latter part of that year. In the interval which followed, the services were carried on by two elders and a deacon, while it appears from the Marriage and Baptism Registers of Greyfriars Church that ministerial duties were, at different times, also performed by the Revs. W. H. Gonsalves, and Antonio de Mattos respectively. The third minister was the Rev. Henrique Vieira, also of Madeira, one who suffered much for the faith that he held. It is to this last named minister that we are indebted for the building of the second Presbyterian Church in the City. He it was that obtained the site, planned the building,

and, helped by volunteer workers, built the church in 1854. The beautiful stone edifice at the corner of Charlotte Street (formerly known as St. Ann's Road) and Oxford Street, supersedes the one built by Mr. Vieira. It was enlarged and renovated in 1895 by the then pastor Rev. Alick Martin Ramsay, whose ministry in that place for 23 years was the longest of any who laboured there. Mr. Vieira's—of 21 years—being the next longest. It is now known as St. Ann's United Free Church.

Mr. Brodie's letter regarding this persecuted people will be read with interest. It is taken from the *Missionary Record of the United Secession Church.*

"The following extract of a letter, of date 4th October, addressed to James Peddie, Esq., by the Rev. George Brodie, shows that a considerable number of Dr. Kalley's persecuted disciples have taken refuge in Trinidad, and that they need the sympathy and the support of British Christians, never withheld from those who are suffering, as they are, for conscience' sake. Aid promptly rendered will benefit both them and the cause of Christ; for were they sustained till they can find situations where they can suitably support themselves, they may be the means of leavening with religious principles the careless population amid which they are placed :—

"As I know you take a deep interest in the affairs of all the mission stations and of the church generally, I may mention that the mission in Trinidad has obtained lately a considerable increase to the number of its members, by the arrival of several of Dr. Kalley's people from Madeira. About 180 including children have already arrived, and about 300 or 400 more are daily expected. We have done what we could to obtain for them suitable employment, but still numbers of them have been obliged to form engagements on the sugar estates, the labour on which, it is generally believed, many will sink under. They seem to have been exposed to grievous persecution in Madeira, and many appear to be eminent Christians. If Dr. Kalley could visit Trinidad and be authorised to spend no very large sum, I believe a comfortable home and the means of subsistence might be provided for most. I dread however the result of

their labour on sugar estates. A number at present reside in my neighbourhood, and not a few have obtained situations in town, where Mr. Kennedy can look after them. I have written to Dr. Kalley, and I believe Mr. Kennedy has done the same, by the present packet, and his presence here even for a season would be very desirable. They seem mightily alarmed at any thing that savours of popery. Yesterday a number attended our place of worship. Some went by mistake to the Catholic church for a little, but they soon found they had gone to the wrong one, and speedily made good their retreat. These people would be admirably adapted to cocoa plantations; but most of the cocoa planters are poor, and are not able to engage their services. I trust from the circumstances under which they have come, something will be done for the promotion of their interests."

The extracts given below are taken from the *Record* of a later date.

"The following extracts from letters received from Trinidad, relative to the Portuguese who had been obliged to flee to that island to escape the persecutions to which they were subjected in Madeira, for their profession of Protestantism, and regarding whom some particulars were given in a letter from Rev. Mr. Brodie, inserted in our number for December, will be read with deep interest:—

"Since their arrival, most of them have been accommodated in the Rev. Mr. Kennedy's house, and in the school-room and session-house connected with his church. They have also been maintained by him, with the assistance of some christian friends—their support has been found not a little burdensome, for they came here unprovided with any thing, and it is difficult to find employment for them suited to their constitution and ability. When any one wishes to give them employment, too, their first question is regarding his religious sentiments, whether Roman Catholic or Calvinist. If the former, they will on no account have any connexion with him. None of them understood the English language, with the exception of a little boy, and he is our interpreter.

"The Sacrament of the Lord's Supper was dispensed in Mr. Kennedy's church first Sabbath after their arrival. When they saw preparations making for it in the morning, they applied for tokens—unfortunately the interpreter was not present at the time. Mr. Kennedy sent for the elders

to ascertain whether they were willing to admit them. He wished to do so, thinking it would be hard to deny those who had been driven from their homes for the cause of Christ a seat at the table of the common Saviour. The elders, however, thought their admission should be postponed till the minister had conversed with them, and ascertained who had been members of the church in Madeira. It being near the hour of meeting, some of them had taken their seats at the table, not thinking they would be denied the privilege—it was very painful to see them called on to leave it. They remained in church during the communion —many of them sobbed and wept aloud—they could well adopt the language of the 137th Psalm, 'how shall we sing the Lord's song in a strange land.' For their sakes, the Sacrament was dispensed again on the following Sabbath in Portuguese, as well as in English—all were much affected—it was one of the most touching scenes of the kind I have ever witnessed. Mr. Brodie preached, Mr. Kennedy being at Arouca. Since that time it has been again observed, when the passage in Corinthians was read by Mr. Kennedy in both languages.

"The cases of many of the poor people are exceedingly interesting and trying. One woman left her husband in prison. He had been apprehended when attending a prayer meeting. She escaped on board the vessel, with her four children, and got here with them in safety. The husband of another was put to death by the Papists and buried, along with three other martyrs, in front of Dr. Kalley's house. She was in bad health at the time, and, when told of it, her reason left her. She is not outrageous, but is evidently insane. She stays with her daughter in a house given her by one of the members of Mr. Kennedy's church. When Mrs. Kennedy was sick and confined to bed, she visited her always, at least once a day—spoke apparently with the desire of comforting her, and frequently knelt at her bedside engaging in prayer in a very fervent manner. At other times she sung a psalm. They are a very affectionate people, if we may judge of the way in which they embrace each other when meeting or parting with friends."

An incident, quite unique in itself, was the calling here of the Missionary Ship *Warree* on 11th December, 1846. This was a schooner of about 150 tons burthen, measuring between 80 and 90 feet in length, and manned by a crew of 10 persons. The vessel was loaned for the

purposes of the Old Calabar mission, for as long a time as was necessary, by a princely merchant of Liverpool, Robert Jamieson, Esq., and in addition, he allowed the mission the sum of £100 annually to help in keeping her in sailing condition. The sending forth of this ship constituted a new era in the history of the United Secession Church. This was, I believe, the first and only time that a Missionary ship ever called here. Mr. Kennedy, writing home afterwards, gives a brief account of the visit of the Rev. Hope M. Waddell, the missionary, as follows:—

PORT OF SPAIN, TRINIDAD,

21st December, 1846.

REV. AND DEAR SIR,—We have had the honour of a visit from the Rev. Mr. Waddell, Old Calabar, on his way thence, in the "Warree," to Jamaica, for another freight of religious instructors to benighted Africa. I write at his request, as he had not leisure while here to communicate with you, which he would have done but for our tax on his time. I am happy to say that he is in excellent health, and full of holy zeal in the cause of our common Lord. Some five or six weeks ago he left his coadjutors at Fernando Po, all well, with an inviting field for missionary effort open to them at Old Calabar, to which they intend to return in the course of two or three months, when the sickly season is supposed to have passed. God has manifestly smiled on the Calabar mission; He has been 'the breaker up of the way.' May He continue to smile on it, and employ it as a key to open the spiritual fastnesses of Africa.

Mr. Waddell's visit afforded us great pleasure, and I have no doubt will be productive of advantage to the mission cause here. On the evening of his arrival, the 11th current, he addressed our weekly prayer meetings, preached twice for me on Sabbath, gave a missionary address on Monday evening at Arouca, Mr. Brodie's station, and another in town on Tuesday evening. All these services were exceedingly interesting and instructive, and caused many to think well of missions, and to cherish high esteem for Mr. Waddell, the devoted, intrepid and judicious pioneer of the cross of Christ in a dark district of Ethiopia. God called him to the work, and has specially fitted him for it. He

left this for Jamaica, in the "Warree," on Friday last, with the best wishes and prayers of not a few of God's people. We will not soon forget the refreshing visit of the apostolic Waddell.

The above letter explains to a certain extent how the missionary from Old Calabar spent his time here, but from the Session Minute Book I gather that a special meeting of Session was called for the 12th, to meet Mr. Waddell, and to engage in devotional exercises. In these they were joined by Mr. McMurray, the agent of the British and Foreign Bible Society, and Rev. Mr. Brodie of Arouca. A profitable and delightful evening was spent.

As Mr. James Robertson was closely associated with Mr. Kennedy in his work in Trinidad, I think a notice of his career is worthy of a place in this memorial. Mr. Robertson arrived in this island on 31st March, 1837, and was one of the historic "five" who formed the infant church in the old theatre on 31st May, 1837. He was ordained an elder on 13th March, 1840, and when Mr. Kennedy went on furlough that year, he preached at Arima and Arouca, from May until July. He was at that time a student in Divinity. On 4th May, 1844, he went to Scotland on furlough, at the same time completing his studies for the ministry. He returned here on the 4th of December of that year, and resigned the mastership of the National School on the 31st August, following. On 3rd October, 1845, he was ordained to the ministry by the Presbytery of Trinidad. He was then appointed to labour in San Fernando, where efforts to establish a mission, at that time, proved abortive. In February 1846 he removed to the station at Carenage, but he was not there many months before he was seized with illness which terminated fatally on 3rd Febrary, 1847. Mr. Robertson was married to Miss Louisa Moorhead, on 9th December, 1845, a very estimable lady, one of the leading workers in the church in the early days of the mission.

A fuller account of his life and work is taken from the *Missionary Record of the United Secession and Relief Churches* as follows :—

"*Death of the Rev. James Robertson, Missionary at Carenage.*—It is with deep regret that we have to announce the death of the Rev. James Robertson, one of our missionaries in the Island of Trinidad. It is nearly ten years since Mr. Robertson first went out to that island. The Rev. Mr. Kennedy, missionary agent of the Greyfriars congregation, Glasgow, having intimated to friends in that congregation, that a teacher was wanted for the National School, in Port of Spain, and that it was a situation where an active and pious young man, might do much good, Mr. Robertson, who was connected with the congregation, offered his services, and was accepted. His diligence and success amply justified the choice made. There never were fewer than 100 Negro boys in attendance, and the manner in which he conducted the seminary, repeatedly called forth the approbation of the Town Council, and of all concerned in the management. He took charge also of one of the stations connected with Mr. Kennedy's congregation, and here, every Sabbath morning, as well as in the school during the week, he carefully sowed the good seed of the word. Being desirous to devote himself ministerially to the service of the Lord in the mission-field, he was authorized by the synod to prosecute his theological studies under the superintendence of the Rev. Messrs. Kennedy and Brodie, the synod's two missionaries in the island. These arduous labours, continued for several years, as well as fever and ague, weakened his strength, and he returned to this country in 1844, for the twofold purpose of regaining his health, and of completing his studies for the ministry. Having attended the hall one session, he was, with the sanction of the synod, licensed by the presbytery of Glasgow, to preach the gospel. In 1845 he was sent out as one of the synod's agents, to labour in the town of San Fernando, and was by the presbytery of Trinidad ordained to the missionary work there.

"After trying to establish a mission in that town, so many difficulties were found to stand in the way of obtaining a suitable place of worship, as to make it evident that, without extensive pecuniary aid, he could not indulge the prospect of success. In the meanwhile, the people of Carenage, where there is a small church, being deprived of the means of religious instruction by the death of Mr. Thomson,

a notice of whose valauable labours is given in the "Record" for May, Mr. Robertson, by the advice of his brethren, and in accordance with his own views of duty, removed to that station in the month of February 1846. In this locality he laboured with great diligence and zeal till the month of July, when he was seized with 'fever, accompanied with severe cough.' This attack was succeeded by pulmonary complaint, which induced great suffering and weakness. Reluctant to abandon the work in which his heart was engaged, he still performed his ministerial duties. The symptoms were not very alarming, and his friends hoped that rest and medicine would again restore him to health and usefulness. He removed to Port of Spain, about two months before his death, that he might place himself under medical treatment; but the aid of man was found to be unavailing. In a letter intimating his death, it is stated: for the last two weeks only he was confined to bed. He was in a calm, composed state of mind, and shortly before his departure said, 'I know what is coming, but my faith and trust are in the rock of ages, and I have no fear.' He died on Wednesday, 3d of February. He has left a young widow. The letter to which we have adverted says, 'his young widow has been wonderfully supported; it is just fourteen short months since they were married—may her Maker be her husband'—a prayer in which multitudes will join. Thus has the great Master been pleased to remove his servant almost in the beginning of his missionary labours, and ere he had become known to the church. The Rev. Mr. Kennedy thus intimates this melancholy event.

"'Port of Spain, Trinidad, Feb. 5, 1847.

"My dear Sir,—It is with deep sorrow that I communicate to you the intelligence of the decease of our esteemed brother, Mr. James Robertson. He died on Wednesday evening, the 3d current, after an illness of considerable duration. For many months Mr. Robertson complained and drooped; but till about two months ago he was able to attend to his ministerial duties, although weak and suffering much. After being entirely laid aside, it seemed to be the only thing that grieved him, that he was unable to labour in the vineyard of his Lord. He several times spoke to me on this subject, but not in a murmuring or complaining spirit; for he was singularly submissive to the Divine will, and exhibited throughout his sickness the patience of the saint. He was naturally reserved, always unwilling to say much of, or concerning himself; and this reserve prevented

him speaking so frequently and freely of his state and prospects as could have been desired, not so much for the satisfaction, as for the spiritual advantage of his christian friends. He avowed his entire reliance on Christ for pardon and acceptance with God. His life afforded ample evidence of his union to Christ: his life was a life of faith in the Son of God, and he held fast that faith to the end. His death is a sore stroke to our infant mission. But God does what pleases him; and all that he does is right. His little flock at Carenage are without a shepherd. It is exceedingly desirable that another missionary should be sent out with as little delay as possible. The field here is large, but the labourers are few. Remember Trinidad. The packet leaves, so that I must close this hurriedly written note.

"Yours, &c.

"The monthly supplement to the *Trinidad Standard*, bears the following honourable testimony to Mr. Robertson's character, talents, and usefulness:

"Died here, last night, after a lingering illness, the Rev. James Robertson, Minister at Carenage. For more than seven years Mr. Robertson conducted the National Boys' School, with great credit to himself and advantage to hundreds of boys in and around town. Many of our young men, now occupying responsible situations, are indebted to his untiring assiduity for aught of learning they possess, and procuring for them their present position. He possessed sound judgment, high principle, most respectable scholarship, great firmness, and perseverance, and adorned his christian profession by a blameless and exemplary life. In 1845 he was licensed by the United Associate Presbytery of Glasgow, and on his arrival here was set apart to the work of the ministry to which he had looked forward from his early years, and directed his studies accordingly. It has seemed good to the Head of the Church to call his young servant from work and warfare to his reward; and it becomes his christian friends submissively to bow to the divine will."

At the Union in 1847 of the 'Secession' and the 'Relief' churches—which then became known as the United Presbyterian Church—Greyfriars, as a mission, was transferred by the Foreign Mission Committee of Greyfriars Church, Glasgow, to the Foreign Mission Committee of the United Presbyterian Church, Edinburgh. This fact

was conveyed to the Board of Management in a letter from the Rev. Dr. Somerville, Secretary of the Foreign Mission Committee, at a meeting on 16th May, 1847.

Perhaps it may be necessary to mention that Greyfriars took its name from the parent church in Glasgow which sent out Mr. Kennedy.

The *Missionary Record* for June 1848 contains the following reference to the transfer of the mission, and the ordination of a pastor for the Portuguese.

> "The mission in Port of Spain has been for eleven years generously supported by the congregation of Greyfriars Church, Glasgow; and has now, at the request of that congregation, been assumed by the Mission Board. The mission in Arouca is supported by the presbytery of Selkirk. Mr. Brodie writes in encouraging terms of the progress of the gospel among his people.
>
> "An interesting circumstance connected with the mission in Trinidad, is the asylum which it afforded to hundreds of the persecuted followers of Dr. Kalley, that were obliged to fly from Madeira. Our missionaries welcomed them, gave them the use of the church in Port of Spain, and learned the Portuguese language, in order that they might be able to console this afflicted but interesting people. A few months since the presbytery of Trinidad ordained in Greyfriars church, Port of Spain, Mr. de Sousa* as a minister over this persecuted flock, the services being conducted in the Portuguese tongue; and thus they have been instrumental in cheering the minds of those that have been suffering for righteousness sake."

Another extract, from the *Record* for June 1849, gives notice of Mr. Kennedy's intended resignation.

> "With regard to the mission in Trinidad, we have little to report. The Rev. Mr. Kennedy is still labouring at Port of Spain; but the commercial distress, prevailing in that island also, has operated very injuriously upon the interests of the congregation. The Rev. George Brodie, who has been eight years at Arouca, and who has faithfully, zealously, and affectionately exerted himself to promote the work of Christ, is now in this country, having, with the sanction of the Mission Board, come home to recruit his health, and to take out his family. As Mr. Kennedy desires to leave Trinidad, it is the intention of the Mission

* This should be De Silva.

Board to place the congregations of Port of Spain and Arouca under the charge of Mr. Brodie—as soon as he shall return—an arrangement which, in present circumstances, will not, it is thought, be detrimental to the mission. Our agents have had in this island to contend with unwonted difficulties; and though the success which has accompanied their efforts has not been so great as was to be desired, yet we would bless God for the good that has been achieved."

The following extract from *The Trinidadian* of 21st July, 1849, shows the part Mr. Kennedy took on this occasion.

ORDINATION.

"On Tuesday, the 17th current, the Rev. Francis Church was ordained to the Office of the Holy Ministry at San Fernando, in connection with the Free Church of Scotland. The audience was large and the services singularly solemn. The Rev. James Morrison,* Bermuda, deputed by the Colonial Committee of the Free Church of Scotland to preside on the occasion, gave a short but most appropriate address and offered up the Ordination prayer. The very appearance of the Revd. gentleman, who evidently laboured under a load of years and infirmities, commanded the sympathy of all present, and tended not a little to deepen the solemnity of the scene. The preliminary sermon was preached, and the questions of the formula put by the Revd. Mr. Kennedy, Port of Spain; and the newly ordained minister and the congregation were severally and admirably addressed by the Revd. Joseph Banks, Savana Grande. Mr. Church has for some years been favourably known in the Island as an acceptable preacher, a laborious evangelist and a benevolent man. We congratulate the people who have secured the services of such a minister. We trust the Presbyterians in and around San Fernando will avail themselves of the religious privileges now within their reach, and do what they can to strengthen the hands and encourage the heart of their devoted pastor."

A further extract announcing Mr. Brodie's return from furlough and the early removal to Arouca of Mr. Kennedy is taken from the *Record* for March 1850.

"After a rather tedious voyage of between six and seven weeks, we reached this island on Monday last, all in the enjoyment of good health. My chief object in writing by

* This gentleman died at Bermuda, two months later—16th September.

this packet is merely to announce our safe arrival, and state the plan that has been adopted for the prosecution of the mission. Mr. Kennedy will not leave the country for some months, as he believes the severity of the cold in northern regions would be too great for his constitution in its present state. I find, however, that he is very decidedly opposed to remaining in Port of Spain, and I have been obliged to consent to undertake the charge of the station there, at once. In a day or two, therefore, we intend removing to town, and Mr. and Mrs. Kennedy come to this station. A residence in the country will, I doubt not, be beneficial to him. He wishes to visit different parts of the island before his departure, and does not promise to supply Arouca very long; but he will undertake the duties in the meantime."

From the *Record* for June 1850 I cull the following report of the mission at the time Mr. Brodie took charge of Greyfriars.

"The Trinidad mission embraces three stations, Port of Spain, Arouca and Carenage. The Rev. George Brodie has, since his return in December, taken charge of the congregation of Port of Spain. The Rev. Alexander Kennedy, who was desirous to leave that field, in which he has laboured for more than a dozen of years, resigned his charge, and intimated that his connection with the Mission Board ceased on the last day of 1849. The subjoined extracts, from a letter of the Rev. Mr. Brodie, dated 20th February, show the present condition of the mission :—

"*Port of Spain.*—The members in full communion, residing in town or its neighbourhood, amount to 70. The average audience on Sabbath is about 100. We have four elders. Weekly meetings, at which the elders preside, are held in the different districts. There is, besides, the general weekly prayer meeting, which I am happy to say is well attended. From 60 to 70 children attend the Sabbath school, which is managed by a very effectual staff of teachers. Two meetings are held on the Sabbath mornings, at St. Ann's and the Dry River, in the neighbourhood of town; in conducting which the elders and others afford the requisite assistance."

As the facts which follow concern the Missionary Society only, I deal with them together at this point. They are gathered from Mr. Kennedy's Record Book.

8th June, 1839.—To-night the members and a few adherents of Greyfriars Church formed themselves into a Missionary Society to be denominated "Greyfriars Church Missionary Society." On the evening of the 25th of the same month a public meeting was held for the purpose of bringing the claims of the Society before the community. The meeting was largely attended and the proceedings of a very interesting character. The Rev. William Moister (Wesleyan), occupied the chair. The proceeds including subscriptions and collections amounted to upwards of $160.00.

The first annual meeting of the Society was held in April 1840, and the second on 4th May, 1841. At this latter meeting the Chair was taken by the Rev. John Blackwell, (Wesleyan).

At a public meeting held on 23rd March, 1842, the following gentlemen were chosen members of Committee:

Rev. Alex. Kennedy, *President, Ex Off.*
Alexander Sprunt, *Treasurer.*
James Robertson,
John Taylor, Junior,
Charles Young Jardine,
John Ross,
George Richmond Macfarlane,
George C. Cowper,
J. C. Alston, *Secretary,*
John McGregor.

The sum of $245 having been collected, it was early decided that it be placed at the disposal of Rev. George Brodie as a loan from the Society to assist him in meeting the current expenses connected with the building of Arouca Church.

The following Report which, to all appearances, is the first, was found in the old church books, and will be read with interest, as showing the numerous activities, not only of the local but of the parent church.

Report of the Committee read at the Public Meeting held on Monday, 10th April, 1843.

"It has always been a delightful characteristic of the Church of Christ that, not satisfied with the possession of a preached Gospel itself, its aim has been to extend the blessings of that Gospel to others; in obedience to the command of Jesus, 'Go ye into all the world, and preach the Gospel to every creature.' As with the Church, so with its members individually. In proportion as they become acquainted with themselves, and are enabled to appreciate the knowledge of Christ, and are made acquainted with the state by nature of their fellow-creatures, their sympathies are called forth, and they desire that others should enjoy the same blessings as themselves, whilst that desire is followed by means similar to those which your Society employs. We trust that motives such as these prompt us in engaging in the work of your Society, which though very small, and in its sphere extremely limited, will, we hope, gradually extend its usefulness and prove by works of faith and labours of love the interest it takes in the work of our Redeemer 'who though He was rich yet for our sakes became poor that we through His poverty might be made rich.'

"The sum of $245 collected at the Annual Meeting in April last was, by a unanimous vote of the committee, given for a time to aid in the erection of a church at Arouca. Your Committee have much pleasure in stating that $100 of this has been repaid, and they rejoice in having been enabled in any way, however humble, to forward the good work at Arouca under the superintendence of one so much and so deservedly esteemed by this congregation, and it is cause of gratitude that the Mission there enjoys very considerable prosperity.

"In connection with our Church are four Stations for reading the Scriptures, exhortation and prayer, at three of which the meetings are held on Sabbath mornings and the other in the afternoon. The attendance at these meetings is calculated to give encouragement. There is also the *Prayer Meeting* in this place on Friday evenings, the attendance at which though not so large as could be wished and might be expected is still encouraging. During the past year the efforts and usefulness of the *Poor Society* have increased. The *Library* opened in November last will, it is hoped, be an essential benefit to the congregation, and your Committee trust they will avail themselves of the advantages it presents. Besides nearly 200 volumes already in the library 300 more are very shortly expected, the greater part of which are donations from the members of Greyfriars Church, Glasgow. *Week-Day School* is not yet very largely attended

but your Committee hope that ere long it will prove a valuable appendage to our Church. The *Sabbath School* continues to be maintained with the same energy as formerly, the average attendance for some months past may be stated at 60, and though there is much discouragement from irregular attendance, and in too many cases from the carelessness of the parents, yet your Committee would hope that good is being accomplished by the praiseworthy efforts of the teachers.

"Your Committee have peculiar satisfaction in calling your attention to the religious institutions in connection with Greyfriars Church, Glasgow, to which we are indebted for this mission. The congregation of Greyfriars Church besides supporting their own minister, and otherwise providing for the means of grace among themselves, have no less than eight schemes in active operation: the Home Mission whose station is at Oban in the north of Scotland; the Foreign Mission at Trinidad; the Christian Instruction Society; the School for Destitute Children; the Sabbath School Society; the Church Library; the Dorcas Society; and a Sewing School. For the support of these schemes there was collected between April 1841 and April 1842 the sum of $4,200, there was also collected during the same year at the church door for the support of the poor of the congregation the sum of $1,185. In connection with the Sabbath School Society are 71 teachers and 1143 scholars; connected with the Christian Instruction Society are 18 agents who visit families, distribute tracts, and have prayer meetings. Besides these 18 agents are 4 City missionaries whose duty it is to spend four hours each day (Saturday excepted) in visiting the people residing in their respective districts for the purpose of imparting religious instruction. 266 scholars attended the Week-day school, the fee for attendance two cents per week.

"Your Committee sincerely desire to appreciate such unwearied labours in the cause of Jesus, in the hope that it may not only prompt them 'not to be weary in well-doing' but that you also may be prompted 'to forget what is behind and to reach forth to those things which are before.' We have here set before us an example of patient perseverance and united effort which it would be well for us to bear in mind in all that engages us in connection with Jesus and His cause."

The Society reported that the collections to date of annual meeting, 10th April, 1843, was $225.60 which it was agreed to remit to the parent church in Scotland without delay.

At this meeting it was decided that in future "the Collectors do not go beyond the members and adherents of this Church unless under peculiar circumstances."

The following were the Collectors for the Society for the year 1844:—

James Robertson,	Philip Behemie,
John Taylor, Junr.,	Mr. Martinburgh,
Alexander Sprunt,	Mr. Wyke, Jnr.,
John Thomson,	Miss Bové,
G. R. Macfarlane,	Miss Moorhead, (now Mrs. Alston)
G. C. Cowper,	Mrs. Jackson,
J. C. Alston,	Mr. McGregor,
Frederick Goulburn,	Mr. Ross.

At the next annual meeting, on 29th April, 1844, the sum of $153.35 was reported as having been collected, and it was agreed that it be remitted to the Foreign Mission Committee of Greyfriars Church, Glasgow. At this meeting Rev. Mr. Kennedy delivered an address on "The present state of Missions," while Rev. Mr. Brodie gave an earnest exhortation to increase missionary effort.

At the following annual meeting on 21st April, 1845, Mr. Kennedy gave an address on "The Duty of the Church" and Mr. Brodie followed with "The Result of the Church doing its Duty." The sum of $147.35 was reported as collected, and was in due course forwarded to Old Greyfriars.

There are no further traces of minutes of what was done in the years following, but we have enough before us to shew that Mr. Kennedy could not only work hard himself, but had the faculty of getting other people to work. It is also obvious that Greyfriars congregation under Mr. Kennedy was very vigorous in its church activities, and well worthy of emulation to-day.

Although the Missionary Society seems to have discontinued its operations, yet I believe that Missionary meetings were held regularly every year during the ministry of Mr. Kennedy and that of Mr. Brodie; in fact, they can be traced continuously from 1863 until 1880, but after that they were not held regularly.

Mr. Kennedy was one of the founders of the Trinidad Auxiliary of the British and Foreign Bible Society, which was formed in Trinity School-room, Chacon Street, on Thursday, 22nd December, 1836. He was the seconder of the resolution, moved by the Hon. Major Ford, that certain rules and regulations be adopted for the efficient working of the Auxiliary. He was one of its first joint-secretaries in 1836 and its treasurer in 1840.

The following is a transcript that will be read with interest. It was written by Mr. Kennedy in an album which belonged to Mrs. Anne Legge, wife of Mr. Charles S. Legge, and has been kindly given to me for publication in this memorial by one of her sons who still prizes the old album.

The Influence of Mothers.

Mothers have measureless influence for good or for evil. It may be predicated, without fear of contradiction, that the temporal and eternal interests of the rising race are more dependent on the conduct, the counsels and the prayers of mothers than on aught else of human instrumentality. A mother's conduct and a mother's counsels are influential and important beyond all calculation. Who can forget a mother's counsels? Who can resist a mother's entreaties, especially when baptized with the tears of affection and solicitude? And who can gauge the potency of a mother's prayers? A mother with the Bible in her hand, its principles in her heart and its precepts illustrated in her life, is a priceless treasure to her children; they will, sooner or later, "call her blessed." Were all mothers to act wisely, live holily, instruct faithfully and pray perseveringly our world would soon be regenerated, the blight of the fall in great measure removed and Paradise partially restored.

A. K.

Port of Spain,
7th Octr., 1847.

Mr. Kennedy was also a frequent contributor to the columns of the *Trinidad Spectator*, a bi-weekly newspaper, edited and published by the late Mr. Charles Sutherland Legge, between the years 1845 and 1848; and later to *The Trinidadian*, when the former paper changed hands.

After labouring with great faithfulness for fourteen years, Mr. Kennedy, then in failing health, resigned his charge of Greyfriars in December 1849. He then went to labour at Arouca, until the winter in the north had passed, while Mr. Brodie took charge of Greyfriars Church —a position the latter held for a quarter of a century, until his death on the 7th October, 1875.

The Rev. William Fraser Dickson,* pastor of Arouca Church from 23rd August, 1862 to the present, has furnished me with the following extracts from the Minute Book of that church.

> "Alexr. Kennedy who occupied the station in Port of Spain, finding it necessary to visit Scotland in 1840, Mr. Brodie according to instructions before leaving home, remained in Port of Spain till Mr. Kennedy's return in 1841."
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> * * * * *
>
> "From December 1849 till March 1850 Mr. Kennedy took charge of the Station (Arouca) Mr. Brodie residing in Port of Spain. On the departure of Mr. Kennedy in March 1850, Mr. Brodie resumed the charge of the Station in connexion with that of Port of Spain."

On the 25th March, 1850, Mr. Kennedy embarked with his wife on the American brig *Mayflower*, (Capt. Bunnell), for New York *viâ* St. Thomas. His intention was to go home to Scotland from New York, but before doing so he went to Canada on a visit, and became so much improved in health through the change of climate, that he decided eventually to reside there. His health being completely restored in Canada, he remained and was enabled to continue to labour in his Master's cause for 42 years more.

* Rev. W. F. Dickson arrived in Trinidad, from Jamaica, 22nd August, 1862.

The Trinidadian of 27th March, 1850, publishes the following account of the deputation that waited on Mr. Kennedy on the day of his departure for New York, to present him with an Address from a large portion of the inhabitants.

THE REVEREND ALEXANDER KENNEDY.

"LATE on Friday 22nd instant it was known in Port of Spain that the Reverend A. KENNEDY was about to take his departure for Europe. On Monday 25th at 12 o'clock noon, a deputation consisting of

Messrs. G Fitzwilliam	Messrs. A. Fitzjames
A. Thoulouis	J. Espinet, M.D.
J. L. Edouard	J. N. Boissière
J. S. Smith	Ch. Auguste
J. Alcazar	S. Lewis
R. Mitchell	G. N. DesSources

waited on the Reverend Gentleman to present to him an address on behalf of a large portion of the inhabitants. Mr. GEORGE FITZWILLIAM, Vice-President of the Town Council, expressed the object of the deputation, and read the address which was as follows:—

TO THE REVEREND ALEX. KENNEDY.

"REVEREND SIR,—We, the undersigned inhabitants of Trinidad have learnt with deep regret that you are about to depart from our shores.

"Allow us to offer to you the expressions of our heart-felt sorrow at your leaving us, and of our sincere gratitude for the eminent services which your zeal and charity for all bestowed on this Colony.

"Your career among us has been distinguished by a Philanthropy which cannot be surpassed, and the independence which has ever and so prominently characterized your conduct here calls for our highest esteem and profound respect.

"Receive, Reverend Sir, the assurance of our sense of your meritorious and noble qualities, and allow us to pray the Almighty Father to bless your future days.

"With sincere regard and profound respect,

"We are, your obedient servants,

to which the Reverend Gentleman made the following reply:—

"GENTLEMEN,

"I thank you and those whom you represent for the honour you have done me. I think you have done and said much more than I deserve. It is true, during my residence here, I have always raised my voice against every act I considered as tyrannic and oppressive, and disgraceful for any one to practice; but in doing so I did my duty, and nothing else; and I will do so as long as my God grants me life; and I have no doubt that every honest man will do as I have done. I know that my efforts have gained me many enemies, but I pity them; and I am quite satisfied with the small number of true friends I leave here. I leave you, but you have my sincere wishes for your welfare. I may return among you but not shortly, as my health requires a sojourn in another climate for some time. Be firm, persevere in the cause of your country; look after your rights, and desist not until you have obtained them. This I wish you with all my heart."

From *The Trinidadian* of 4th April, 1850, the following extract with copy of Address by his ministerial brethren is taken:—

"WE have inserted copy of an address to the Reverend ALEXANDER KENNEDY by several highly respectable Ministers of Religion in this Colony, whose names appear at the foot of the publication, to which we call the attention of our readers.

"When the Revd. Mr. KENNEDY left our island, we thought (and still think) that nothing said by us could add to his well known merit, and to the esteem he has secured among us. The address published in this number strengthens our opinion, and convinces us that he departed from Trinidad, not only with the blessing and the esteem of the injured, and of those who only saw him as the outward man, but

also with the veneration and christian love of such as knew him as the inward man, A MINISTER OF CHARITY, a tribute which but few deserve, or endeavour to acquire. He who gains the affection of the poor, and scorns favour; pursues a straight course, and denounces evil with a stern voice, entails on him the hatred (with the respect,) of the wicked. One word more would be supererogatory.

[COPY]

TO THE REV. ALEXANDER KENNEDY,

&c., &c., New York.

"REVEREND AND DEAR BROTHER, We, the Ministers of the undermentioned denominations being deeply sensible of the loss which the cause of religion has sustained by your removal from among us, feel ourselves called upon to record our high estimation of your individual moral worth, and also of the religious principles you laboured to inculcate during your long sojourn in this island.

"We regret that your sudden departure prevented us from giving a more public demonstration of our sentiments respecting you as a Gentleman, a Christian, and a Minister of Christ.

"As a consistent, zealous and uncompromising advocate of human rights, the remembrance of your name will long continue to prove as refreshing and delightful as "ointment poured forth"; nor will it soon be forgotten with what decision and powerful effect you have vindicated the Spiritual independence of the Church of Christ in Trinidad.

"Since God in His providence has now removed you to another field of labour, we doubt not but it will afford you some satisfaction to receive an assurance that you have left behind you a few humble individuals who feel the deepest interest in the promotion of the same holy cause in which you have expended so much time, talent, and energy.

"That in the distant land to which the providence of God has directed you, your life may long be spared, your health fully restored, and every personal, domestic, and ministerial blessing may be experienced, is the united, fervent prayer of

"Your affectionate brethren in the Lord,

(Signed) GEORGE BRODIE,
Presbyterian Minister.
JOSEPH BANKS,*
Presbyterian Minister.
FRANCIS CHURCH,†
Presbyterian Minister.
GEORGE COWEN,
Baptist Missionary.
JOHN LAW,
Baptist Missionary.
WILLIAM L. BINKS,
Wesleyan Minister.
SAMUEL BROWN,
Wesleyan Minister.

Trinidad, April 4, 1850.

There were 182 persons received into the church during the pastorate of Mr. Kennedy; of this number there remained 80 on the Roll at the time of his leaving. The 102 removed from the roll are accounted for as follows:

Admitted to Church Membership		182
Less Removed by Death	25	
Suspended	27	
Expelled	10	
Certified to other Churches	30	
Dropped from the Roll	10	102
Leaving on the Roll in good standing		80

It may possibly be of interest to state that there are still two members of the Kennedy administration on the church roll at this date (1910) viz:—Mrs. Louisa Alston and Mrs. Caroline George.

* American Pres. Mission, Savana Grande. † Free Church, San Fernando.

The following is a list of the Elders ordained during Mr. Kennedy's administration :

1.—William Wyke	Ordained	1840	Died	1856.
2.—Richard Adams	„	1840	„	1844.
3.—James Robertson	„	1840	„	1847.
4.—Alexander Sprunt*	„	1840	America	1845.
5.—James Calderhead Alston†	„	1841	San F'do	1856.
6.—John Thomson	„	1844	Died	1845.
7.—George Constable Cowper‡	„	1844	Scotland	1848.
8.—Philip Behemie	„	1844	Died	1863.
9.—James Black	„	1847	„	1848.
10.—Charles Young Jardine	„	1847	„	1855.

It is worth while to note the very significant fact that Mr. Kennedy outlived all but one of the elders ordained by him at Greyfriars Church, the exception being Mr. George C. Cowper, his brother-in-law in Canada, who died in April 1902.

As the result of an interview in December 1908 with Mrs. Alston—relict of the late J. C. Alston, Esq., an elder of Greyfriars Church—the oldest living member of the church, who was admitted a member during the pastorate of Mr. Kennedy, and was also an intimate friend of the Kennedy household, I am able in some measure to describe Mr. Kennedy. She said he was a man standing about 6 ft., of fine figure, carrying his head erect, with neither moustache nor beard, but with side-whiskers—a handsome man ; a man whom one would turn to look at a second time, one who looked younger than his years, a happy, jovial man, and also clever ; a correct man, and one who was an acknowledged master in debate or argument ; a conscientious man, one who feared no opponent where principle was involved ; a man of dignified mien—in short, a splendid man. Speaking of his arrival, which she remembers distinctly, she said : When he came here he boarded at a hotel at the corner of Hart and Frederick

* Died—1885 † Died—1869 ‡ Died—1902

streets—adjoining the grounds of Holy Trinity Cathedral. She was but a girl at school at the time, and her friend—a niece of the hotel-keeper—was the first to acquaint her of the arrival at the hotel of the handsome stranger and his wife.

Mrs. Alston says that a 2 o'clock service was held by Mr. Kennedy on Sundays, (at which His Excellency the Governor and Lady Hill attended frequently), and that it was only when the new church was opened that the service was held at 11 o'clock. She also states that about a year or two before Mr. Kennedy resigned the charge of Greyfriars, the congregation presented him with a full-size portrait of himself by Cazabon, a local artist, which he sent to his mother in Cumnock. Mrs. Alston—88 years old this year (1910)—is quite bedridden and totally blind, yet it is a pleasure to sit and hear her speak of the days of long ago. She has a most remarkable memory. I checked her with reference to dates and facts and found her perfectly accurate. It is through her reference to the oil painting that I was led to obtain the picture of Mr. Kennedy as a young man. And I must here thank Mrs. Scott—a relative of Mr. Kennedy—for sending me a photograph of the picture mentioned.

Mrs. Alston relates an incident in connection with one of Mr. Kennedy's earliest members. Her name was Maria Jones, an African by birth, who became converted somewhere past middle life. She used to stay at the manse with Mrs. Kennedy on Saturdays, making herself useful in many ways. A strange peculiarity about this woman was that she evinced a strong desire to be able to read, and at the age of 50 or 60 she had learned to read tolerably well. She delighted in being a tract-distributor, for it was in this way that Mr. Kennedy utilized her services at times. She made no apology for presenting anyone with a tract at any time of the day, or any day of the week. She had a regular "clincher" in her repertoire for those persons who were anxious to escape her importunity,

which bore the significant legend, " Can You Spare Two Minutes? " Doubtless this was used with good effect on many occasions. She was baptized by Mr. Kennedy and admitted to church fellowship on the 2nd November, 1839, after having been a very diligent helper to Mr. John Thomson in his work at Carenage. She was, indeed, a good, honest, and conscientious woman. Her secession from Presbyterianism occurred in the following manner :— In 1845, the Rev. George Sherman Cowen, Baptist minister, enlisted her services in the distribution of tracts. One of these treated of the doctrine of Baptism from the Baptists' standpoint. This having been carefully perused by her, her mind became considerably exercised, and she feared that after all she had not received baptism in its correct form. In her anxiety she came to Mr. Kennedy and endeavoured to assure him that "she felt that she was baptized wrong." Mr. Kennedy explained to her that she had once received heathen baptism in her own country, but on being converted to Christianity she had been dissatisfied with it and had felt the need of a new baptism, hence he had administered to her Christian baptism, the kind which he knew and practised. He sent her back to Mr. Cowen, as she would not be persuaded that she was ' properly ' baptized. The ceremony of immersion took place in the sea, at that part of Corbeau Town now known as Sackville Street. After being baptized in this way she declared that only then did she feel she was " baptized right." However, when next communion day came round she presented herself at Greyfriars. At the close of the service, Mr. Kennedy told her that having been re-baptized by Mr. Cowen, she was now virtually a member of Mr. Cowen's church, and that henceforth it was her duty to follow that church and to be loyal to her new convictions, as she had voluntarily severed her connection with the Presbyterian church, its faith and practice.

I mention this to show the type of man Mr. Kennedy was, acting honestly and conscientiously in all emergencies.

Mr. Thomas James St. Hill, another old member of the church, in an interview in January 1909, says :—At the time of Mr. Kennedy's arrival, Belmont was, to a large extent, peopled by African settlers, brought hither by English vessels which, after the year 1807 when the African slave-trade was prohibited by Great Britain, stopped the Portuguese and other traders, in British waters, and relieved them of their cargo of human souls. They worked for the Government as free labourers—on the roads, the Savannah and the Public Gardens. They were allowed to settle on the east of the Dry River, principally in Belmont, which became known as Freetown Valley—the free Africans having settled there. Among the settlers were the following tribes: the Mandingo, Eboe, Kramanti, Kroomen, Congo and Yarraba—this latter settled in that part now known as Sorzanoville. The Eboe and Kramanti were quiet tribes, while the Kroomen were cruel and bloodthirsty. The Congo were of short stature, exceptionally lazy, and notoriously dishonest; they settled here in the early part of the administration of Lord Harris. The Yarraba were of a better type both in looks and physique.

It was to reach this class of people, whose abject need of the civilizing influences of religion struck Mr. Kennedy so forcibly, and who, to all appearances, had hitherto been neglected by the churches, that he started his Belmont mission. The first meeting-house was at the back of the burial ground, (now known as north-west corner of Clifford and Pelham Streets). It was a trash house, owned by a Mandingo African doctor (one who practised obeah, or the black-art). and was hitherto used as an African dance-house, where drum-dances with their corresponding orgies were held, and where animals were offered in sacrifice at their annual feast—the Mandingo tribe being Mahometan. The place was eventually hired from the doctor for the purpose of opening a Sunday school in that quarter. About a month after the school was opened Mr. Kennedy held a service there, a proceeding innocent enough in itself but

sufficient to rouse the wrathful ire of the doctor, who did not expect any Christian service would be held there, as he lived in a part of the house himself—a place about 80ft. by 30ft. However, through the medium of a Mrs. Brown and Mrs. Bailey—Mr. St. Hill's grand-mother—he was allowed to remain, and he kept there a day school, Sunday school and service on Sundays. Mr. Kennedy baptized a large number of these tribes, with the exception of the Yarraba who became largely Roman Catholic, and the Mandingo who remained to a large extent Mahometan. In June 1844 he hired a corner lot from Mr. St. Hill's mother (the spot recently known as the Queen's Park Café) and built a small chapel about 40ft. by 25ft., thus endeavouring to give permanence to his efforts in this locality. In May 1858 application was made to the Government for a site on lands known as the Belmont pasture, the little chapel was in due course removed to the new site (where the Police Station now stands), and services were regularly held there until 1889, when, owing to the churches of other denominations having been started in that district, the attendance at the meetings fell off so considerably as to necessitate the closing of the mission.* The site was re-sold to the Government in 1890.

In 1846 Mr. Kennedy organized a Sick and Friendly Society called the Freetown Valley Friendly Society, for the benefit of the people both of the Belmont and New Town districts. It continued to be in operation until 1854 when the cholera broke out and so depleted its funds that it did not survive thereafter. Mr. St. Hill was Secretary of this Society in 1852 under Rev. George Brodie. This was, I am told, the first Friendly Society organized here, so, therefore, Mr. Kennedy may well be regarded as the pioneer of Friendly Societies in Trinidad.

* The building was sold—the bell being bought by a son-in-law of Mr. St. Hill, Mr. Joseph Clarke, who presented it to the Anglican Church at St. Joseph.

Mr. St. Hill is getting on in years—80 years old this year (1910). He was a small boy when Mr. Kennedy arrived here, and a young man at the time of his leaving, so he remembers him quite distinctly. He has nearly lost his sight, and is brought by his daughter once a month to the Communion service.

At the time of writing this memoir I also had an interview with Mrs. Caroline George, yet another old member, who was a servant girl at the Manse in Mr. Kennedy's time. She speaks very highly of Mr. Kennedy, and describes him as a most energetic man, visiting the members of his church all during the week. On Sundays after the midday service he would take his horse and gig and go to Carenage, and after holding service there would return in time for the evening service. She said there was a large number of black people in the church in those days—Africans and others—and he was greatly beloved by them all. She also relates that when the first band of Portuguese refugees arrived here from Madeira, Mr. Kennedy very hospitably entertained a number of them for some time. This old woman—now nearing 90—though bent with years, puts to shame many younger members by her frequent attendance on the means of grace. She is hale and hearty, and seldom is she missed from the monthly Communion service, although the infirmities of age are creeping on.

There are few to-day in Trinidad who remember Mr. Kennedy, and among that number is Mr. George Spiers, the oldest merchant now trading in this Island. As Mr. Spiers arrived here from Scotland on 8th October, 1843, he therefore knew Mr. Kennedy quite well. He frequently attended the Greyfriars kirk, principally in the evenings. He says of Mr. Kennedy that he was really a good man, but with too much spirit—in fact, rather quick-tempered; a man of outspoken convictions. He relates that he was told of the time when Mr. Kennedy went on his first furlough, how he preached in Old Greyfriars, Glasgow, and

animadverted on the conduct of the young Scotchmen in Trinidad, which, when it became known out here, was the cause of a number of them leaving Greyfriars and going over to the Church of England. Mr. Spiers is 84 years old this year and is still able to conduct his business personally.

Mr. James Macdonald Reid, the oldest male member of Greyfriars—who arrived in Trinidad, 10th December, 1854, four years after Mr. Kennedy left—has preserved the following saying of Mr. Kennedy, and I record it here as being characteristic of the man. It is as follows:—"*Why should I forfeit my privileges as a citizen, simply because I am a minister of the Gospel?*" Mr. Reid is another of the oldest merchants trading in Port-of-Spain to-day, and is in his 80th year.

The following is an extract from a book entitled *Truths from the West Indies*, by Capt. Studholme Hodgson, of Her Majesty's 19th Regiment of Foot. Capt. Hodgson served in the West Indies from December 1833 to the latter part of the year 1836. As he was in Trinidad under Colonel Hardy in 1834, and doubtless remained here until 1836, he was therefore a contemporary of Mr. Kennedy, and hence his reference to the missionaries would naturally include him. His writings clearly show the condition of the Island at the time of Mr. Kennedy's arrival.

> "Who, then, are these benefactors to our colonies, these ill-requited, outraged benefactors?
>
> "THE MISSIONARIES, or, as they are denominated without distinction in the West Indies, THE METHODISTS.
>
> "Without the Methodists, the schemes of the planters would in EVERY case have been successful; the negroes must have remained in mental darkness; and, what never occurred to the base, though short-sighted, intriguers, revolt and crime would have followed.
>
>
>
> "When they had become in some little degree enlightened, and were almost bowed down in despair at the eternal bondage which appeared to await them and their children,

and their children's children, the Methodists have consoled them; when excited by the hope of immediate freedom, the Methodists have inculcated moderation; when glowing with disappointment at their emancipation being conditional and remote, the Methodists have preached resignation; and when writhing under the increased severities to which they were at first exposed in their new condition of apprentices, the Methodists have preached obedience.

"Repeatedly have I enjoyed the gratification of witnessing missionaries addressing flocks composed chiefly of slaves, many of whom had come by stealth to hear the "holy word," and might reckon upon the "lash" in consequence; and I conscientiously believe, that when they "went their way," after the parting blessing, they were better men, and resolved to be more submissive slaves.

"On these occasions the tone and delivery of the preachers are admirably appropriate; no rounded periods, no doctrine above the comprehension of the listeners, but all of the simplest nature and the purest, where true religion is concerned; and, at the same time, as I have said before, of a truly beneficial tendency as regards the interests of the planters themselves, since the voice which preaches duty towards God, tells the attentive slaves that this duty cannot be thoroughly discharged, except they yield obedience even to their temporal masters, in those offices where the law gives them a right to claim it. And yet, these wise and excellent teachers have been held up to the British public as incendiaries and agitators!

"At all hours of the day or night are they to be found in the work of righteousness. Towards the dawn you may meet them pale and jaded, just come from the sick-bed of some dying negro, by the side of which they had passed the night in prayer; and if, returning home late, you perceive a light in some solitary hovel, and curiosity, or a more worthy motive, direct your footsteps thither, again the zealous missionary is to be seen administering consolation to the inmates.

". I have known them compelled to undertake painful journeys on foot, however inclement the season, trusting almost to chance for food, sleeping often under trees by night, for it would indeed be vain to seek for support or shelter under a planter's roof, where they might, in a literal sense, ask for "a loaf, and receive a stone." I have seen them exposed to this, fainting with fatigue, illness marked in every lineament of the coun-

tenance. Is it possible not to respect men who undergo all this with no earthly object but that of fulfilling a sacred, disinterested task?

"Mild and unassuming in their manners, ready to do a service to all men, however irksome or humble the call, diligent in their labours, upright in their dealings, I have invariably found the missionaries of every denomination."

In this way does this writer render his tribute of praise to the early missionaries in these parts.

And now, before closing this sketch of Mr. Kennedy's career in Trinidad, I shall refer briefly to his connection with the Public School of Port-of-Spain. This was the first public school in Trinidad, and was inaugurated by Sir Ralph Woodford, in March 1823. The first master, Mr. Evans, having been brought from England to conduct it, and arrived here 16th December, 1822.

I, in common with many others, have been under the impression that Mr. Kennedy carried on a Week-day school in connection with Greyfriars from the commencement of the mission. A doubt, however, having arisen in my mind as to whether this was so, or whether he conducted a public school, I therefore perused the old minutes of the Illustrious Board of Cabildo and found that the views hitherto held have been erroneous. On 23rd April, 1836, when Mr. Kennedy was but three months in the island, he was waited on by a deputation from the Illustrious Board of Cabildo and offered the position of Master of the Male National School of Port-of-Spain. He replied by letter as follows:—

To the Illustrious Board of Cabildo.

Gentlemen,—

On Saturday last I had the honour of a call from a deputation of your number, for the purpose, I presumed, of asking whether I would accept, if offered, the situation of Teacher in the National School under your superintendence.

After mature consideration I beg leave to state in reply that if it appear to you that my services would be of any

advantage to the community as teacher in the National School, I shall most willingly accept the situation and devote as much of my time and attention as possible to the duties it involves.

Some of you gentlemen are aware of the circumstances in which I am placed. The design of my mission is to preach the Gospel and endeavour to be the means of good in every possible way. Teaching, therefore, is perfectly compatible with this design: but I would not be justified in confining myself solely to that department, or even permitting it to engross so much of my time as to interfere with the more immediate duties incumbent on me as a minister of the Gospel. Keeping this in view, and at the same time consulting my own health, and the health and progress of those who might be placed under my tuition, I state it as my conviction, the result of considerable experience in teaching, that four hours each day is quite sufficient, and that more will be done in that time by vigorous exertion than by doubling the hours of attendance, but I leave this to your superior judgment, gentlemen, I have no wish to dictate to you on the subject. I would not object to four and a half hours or so, but were it absolutely necessary that I should attend between five and six hours daily, I do not think I would do justice to myself or my constituents in accepting the situation. My aim is to render the institution as effective as you could reasonably wish it, otherwise I would not for a moment think of accepting the charge, and if after viewing the matter in all its bearings, you do think of appointing me as teacher, I request as a favour that you will not on any account permit me to outlive my usefulness a single day in your service.

I may state also that if the school increase, as is to be hoped, I would endeavour to procure an assistant, not for the purpose of withdrawing my attendance, but for the purpose of rendering my labours more effective, and supplying my place in case of sickness or other necessary cause of absence.

As suggested by the deputation, it would be wise, in my opinion, to procure a place for teaching during the time the school-house is being erected, in order to secure the subsequent attendance of those who are present scholars under Mr. Taitt. I am willing to submit to a little inconvenience for a time in order to promote the future prosperity of the seminary.

I remember nothing else on which it behoves me to remark. As regards salary, for certain reasons known to some of you, I have nothing to say. That you may decide in the case for the advantage of those who are most intimately concerned is the sincere desire, gentlemen,

Of your obedient servant,

ALEXR. KENNEDY.

Port of Spain,

April 26th, 1836.

This proposal was immediately accepted and the committee instructed to call upon Mr. Kennedy and inform him of the fact. It was also agreed that the emolument attaching to the post be £144 sterling per annum, payable quarterly, and the appointment take effect from 1st May, 1836.

At the time Mr. Kennedy took over the school, there were 30 boys on the roll, with an average attendance of 17. This soon increased under so able a preceptor as Mr. Kennedy, and in 1837 he had Mr. James Robertson sent out from Scotland to help him. The school originally stood on the site of the present church, but a new school was built in 1837 at a cost of £1,000. This, I am told, was situate on the north side of Brunswick Square, on the site known then as the old Spanish Treasury—the eastern portion of the present Public Library. Prior to going on furlough in 1840, Mr. Kennedy resigned the mastership of the school nominally held by him, and Mr. Robertson was appointed in his place—the latter having virtually conducted the school since 1837. On Mr. Kennedy's return in 1841 the building of the manse was begun, and completed the same year. He then, in 1842 started a small Week-day school, which was kept under the manse, and was known as the Scottish Secession Church School.

Miss Caroline Meade, yet another of our oldest members, told me that she attended that school as a little girl, and subsequently became a teacher. The session-house was used as a class room for the junior pupils. She said

the teacher of the older girls was Miss Gordon and that of the younger girls Miss Leslie. She regarded it as quite a flourishing school. Mr. Brodie personally conducted this school, along with his other ministerial duties, but the strain of 23 years proved too great for him, and his health becoming seriously impaired, he was consequently ordered away for a change by his doctor. He, therefore, in 1873, went to America, where his life was despaired of many a time, but he rallied, and returned to Trinidad in 1874—the doctors having advised him to quit teaching if he would enjoy good health. This, then, was the reason for discontinuing the Week-day school. Miss Meade also added that Mr. Brodie frequently conducted services for the Portuguese in their own language. In fact, I have often heard it said that he was quite a linguist and a scholar.

The last matter that engaged my attention in connection with this memorial was the Carenage Church. I wanted to know where it was situated, and what had become of it. Consequently, I paid a visit to Carenage on Corpus Christi last (26th May, 1910), and enquired of the Ward Officer, Mr. Francis Blache, if he could show me the spot on which the old Presbyterian church stood. He said there never had been a Presbyterian church in that locality. I, however, enquired of the oldest men of the village—Popo Hilaire and King Quao—the former did not know Mr. Kennedy but remembered the church, which was situated in Mount Pleasant village (now known as Tucker's Valley), as he went to school there in the time of Rev. Mr. Brodie. The latter remembered not only Mr. Kennedy, but also Mr. John Thomson and Mr. Robertson, to whom reference is made elsewhere. King Quao was born in Mt. Pleasant village, where his father owned a small property. He also was a pupil at that school, which was the only one in Carenage at that time. He said that there were about 50 children attending the school, which was conducted by Mr. John Thomson, and described the building as being a wooden tenement, about

40 ft. by 20 ft., situate on the "Bellevue" estate lands, about 25 feet from the public road. In the old Marriage Register of Greyfriars Church I subsequently found entries which corroborated the fact that the church was situated in Mt. Pleasant village.

On the Saturday following, 28th May, I took the opportunity of a fine afternoon to drive to Tucker's Valley for the purpose of locating the church. I passed for old Quao on the way, and he directed the party. He stopped the carriage at a spot now overgrown with cocoa trees, and with nothing whatever to indicate that a church had ever been there. He, however, is certain as to the site, and also asserts that the present villagers know that spot as the place where the old chapel used to be. The groom also told me that that spot is known by drivers as the church hill; there is, however, nothing of a hill, only a slight rising in the elevation just at that spot. It is approximately 45 yards from the 8¼ mile-post going south from Port-of-Spain, on the left side of the road. It is also approximately about 400 feet from the bridge coming north to Port-of-Spain. This fixes the site fairly well; and should our city, like most cities, grow westward, and if the long-talked-of Harbour scheme ever become a reality, and the western part of the island a great commercial centre, a Presbyterian church may again be placed there.

Now, as to what became of the church. Quao told me he thought it was taken over by the Anglicans. This supposition has been negatived by the Anglican minister of that district, the Rev. W. I. Keay. Some light has since been thrown on the subject, for Mr. T. J. St. Hill affirms that some sect of Baptists held services in that locality in the early fifties. They may have used the building. And, further, I have only recently discovered in Mr. Brodie's report for the year 1850, that the mission was virtually abandoned after the death of Mr. Robertson in February 1847, there being only about six members of that church left at the time of the report. This is also

borne out by an entry in the Membership Roll of Greyfriars of six names, bracketed "Carenage," these having been transferred in 1849 when it was no longer possible to carry on the mission. It would seem from all that I have been able to gather, that the mission in the early days, when Mr. John Thomson lived and laboured among them, was a very vigorous and hopeful one, but it received a great blow in the early death of their friend and teacher in December 1845. Two months after the death of Mr. Thomson, Mr. Robertson took up the work, but his illness and consequent removal to Port-of-Spain, in December 1846, followed by his death early in the following year, seem to have given the final blow to the young mission. The Rev. Mr. Keay says that when he took over St. Chad's at Carenage, (which he works along with St. Michael's at Diego Martin), in the late seventies, there was still a remnant of the old Baptists left. These, he states, were of the *genus* "shouters," or "shakers." If this be so, then there need be little wonder that the building cannot be found.

From the Baptism Register of Greyfriars I find that the Carenage Church was opened for public worship on Friday, 5th April, 1844, at which ceremony the ordinance of baptism was administered to Margaret King, infant daughter of Gabriel King, the uncle of King Quao. Mr. Kennedy evidently laboured in this quarter some time before the church was built, as the Marriage Register contains a number of entries for the church at Mt. Pleasant, Carenage, the first of which is dated 31st December, 1838, another being that of King Quao's father. The first baptism was that of an old African woman—Maria Jones —on 2nd November, 1839. This old woman, of whom more notice is taken in a subsequent part of this work, was, I believe, taught to read rather late in life by Mr. John Thomson.

And now, after having digressed somewhat, I must continue my narrative. Quao next took us to Covigne, to

see the place where Mr. Thomson was buried. He pointed out a spot which, he avers, is more or less the exact one. He remembers a wooden rail which was there for years enclosing the grave, but which has long since gone to decay. Both his father and his uncle owned lands adjoining the Covigne estate, (which lands, along with other lots were subsequently bought by a later owner of Covigne), hence his recollection of this particular fact. The present owner of this fine cocoa estate is Mr. Eugene Hamel-Smith.

I have endeavoured up to this point, to mention, as far as possible, every incident, either discovered or made known to me, that happened during Mr. Kennedy's labours in Trinidad. The names of several who helped him have also been mentioned, and, I doubt not, their many friends will be glad to see the noble part they played in the early days of the mission.

Having recorded the important facts in Mr. Kennedy's administration in almost chronological order, I think Mr. Clark's writing at the time of the Golden Jubilee of Greyfriars Church in 1887, naturally falls into place here. He says :—

> " Mr. Kennedy's reception was hearty and encouraging. The use of the Methodist Chapel, in the evening, was readily placed at his disposal, and there on Wednesday evening 3rd February, 1836, he preached his first sermon in Trinidad. Of this sermon I have not been able to find any record, but on the Sabbath morning following, 7th February, he preached in the same place when the Editor of the *Port of Spain Gazette* among other eulogiums described it as one of the most impressive lectures he had ever heard. Flattering as the criticism may appear, I am assured by those who remember Mr. Kennedy's preaching, that it does no more than justice to it. At this second service His Excellency the then Governor, Sir George Hill and Lady Hill were present.
>
> " Of the early days of Mr. Kennedy's residence in Trinidad, I am able, through the kindness of Mr. and Mrs. John Macfarlane with whom he has corresponded from time to time, to give you some details from his own pen. In a letter written in Feb-

ruary of present year (1887) Mr. Kennedy says:—'A very 'springtide of reminiscences rush in on me while thus writing to 'you. What a vista to look back! It is 51 years this very 'month since I first visited and preached at *Milton* Estate, 'Couva, to a large gathering of planters, overseers and negroes— 'also at the American settlement in Savana Grande and in a 'little Methodist chapel in San Fernando. That Port-of-Spain 'became the centre of my operations was providential—not 'directly of my seeking—some of the merchants got up a sub- 'scription of $2,500 in a single week to aid in building a church 'provided I remained in the City. We are led by a way we 'know not.'

"In another of his letters he says:—'It delights me to hear 'of the prosperity of the Church. When I think of the day 'when it was constituted in the *theatre* in Cambridge Street, 'consisting of only six members, Mrs. Kennedy and I inclusive, 'I feel constrained adoringly to exclaim, 'What hath God 'wrought!'

"In regard to the site on which the Church stands, Mr. Kennedy says:—'The site or land was twice granted by the 'Government, and twice respectfully but firmly declined. I 'could on no account be a party to the misappropriation of funds 'raised for purely secular purposes. Well do I remember that 'the then Governor Sir George Hill and the Council were greatly 'astonished at a *Parson* refusing to receive Government money. 'Ere they would believe such a thing possible, I had to appear 'at the Council Board and give my reasons for declining the 'proffered boon.' And I may mention incidentally that some- thing similar took place, when some years later the site for Arouca church was bought from Government, the Government offering to *grant* a site but being adverse to *selling* one. It was only after Mr. Kennedy and Mr. Brodie had presented a petition to the Court of Intendant, that the Government, contrary, as Mr. Brodie says to *his* expectations, agreed to sell them an acre of land, the price fixed being $50—*exclusive of the survey and the title deeds.* Mr. Brodie, however, did not consider this *too high*—although he significantly adds, 'it is not so low as at all to infringe upon the principles of voluntaryism.'

"During the last year of Mr. Kennedy's pastorate of this Church, an unfortunate misunderstanding took place between him and part of the Session and congregation. The misunder- standing arose out of Mr. Kennedy's alleged connection with one of the newspapers of the colony. I have no wish to re-open a matter, now long laid to rest, and with which we of the present day can have no possible concern; and I refer to it here, simply

in order to say that if Mr. Kennedy did err, he erred through his devotion to what had been the ruling principle—I had almost said the ruling passion—of his life, viz: the vindication of the rights of the then recently freed people of colour. From the day of his arrival in this colony he had laboured incessantly for the abolition of the then existing Apprenticeship, and on its final abolition on 1st August, 1838, he preached in this Church, a sermon from Exodus 13th and 3rd: 'Remember this day in 'which ye came from Egypt out of the house of bondage.' His own account of that sermon is not only pithy but highly characteristic of the man. He says: 'Of course I handled slavery *without* gloves.' That sermon drew down upon him a great deal of misrepresentation and abuse, but he never retreated from the stand he had all along taken, and his time, his talents, and his pen were always at the service of the cause, which, not without reason, he considered that of the weak against the strong. Mr. Kennedy will long be remembered in Trinidad as an able, earnest and most faithful preacher of the Gospel, and as the unswerving friend of the poor and the oppressed. He was a man of strong will, unflinching principles, and fearless outspokenness, and, in recently, in connection with the preparation of this sketch, perusing many of his writings, I have felt that the spirit that animated them could not be better expressed than in the well known lines of the American poet:—

'They are slaves who fear to speak
For the fallen and the weak;
They are slaves who dare not be
In the right, with two or three.'

"Mr. Kennedy, now in his 83rd year, is still hale and hearty and able to preach occasionally, and I feel sure that it will be with deep emotion, with eyes filled with tears of joy, and a heart full of holy gratitude to the Giver of all Good, that he will read of this Jubilee meeting, of the prosperity and progress of that church, which, in the providence of God, he was made the means of establishing in Trinidad, and of the kindly remembrance in which his name and his labours are still held by the people of Greyfriars as well as by many others."

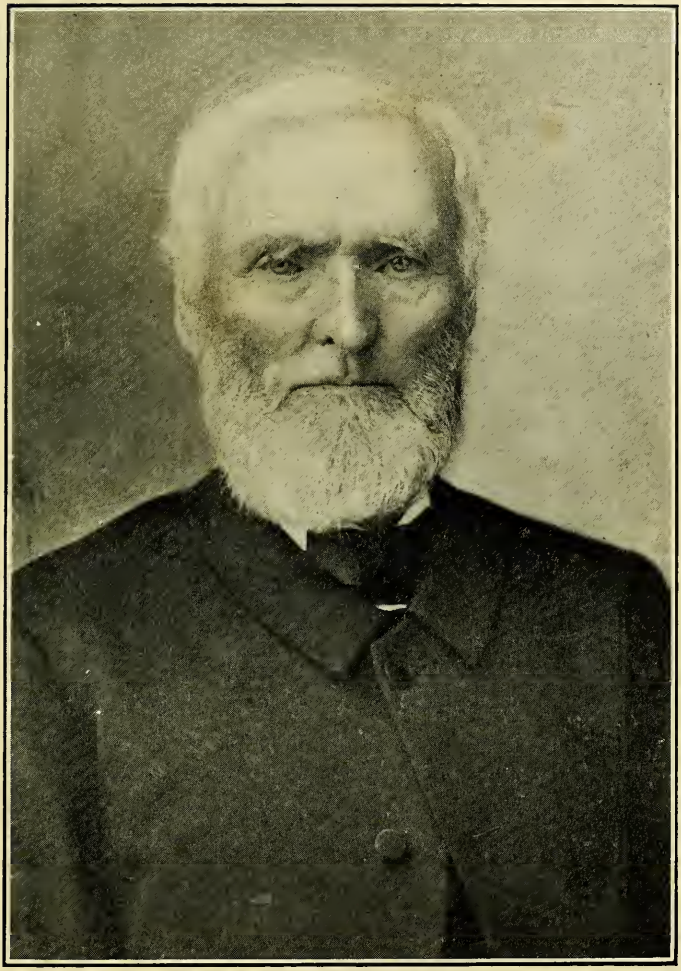
From the day Mr. Kennedy landed to the day of Emancipation he espoused the cause of the poor down-trodden slaves. He was their friend and counsellor. The treatment they received from their masters and from the authorities of the island led them to the very brink of revolt. Whilst the apprenticeship of four years was running, many slaves came to him by night to complain of hardships they

suffered from their masters, but he always advised them to have patience, as the apprenticeship would soon close and they would be free. Mr. Kennedy used to say, that for one period of twenty-four hours he was Governor of the island, and prevented a revolt of the slaves which had been agreed upon. Some of the planters tried to patronise him, but he was not the man to be patronized by them, and at a public meeting he denounced their profanity in such scathing terms that they writhed under the lash. In 1840, after Emancipation, he preached a sermon to his congregation about slavery, and this widened the breach between him and the planters. But he gathered a church, and had always a number of young Scotchmen to stand by him. He was an excellent leader and had work for every one, and he had a faculty of setting them to work.

Christianity was at a low ebb in Trinidad when he arrived here, but his devotedness to the work and his force of character, the faithfulness of his preaching and the mighty influence of his pen gained for him a name and a place in the island, which is not forgotten to the present day.

The following facts concerning Mr. Kennedy's life and labours in Canada have been culled from his obituary in *The Presbyterian Review*. It says:—"Another of the Fathers of the Church has passed away. Soon the pioneers will all be gone, but they will not easily be forgotten. Their names and their works are embalmed in many a home and congregation. Though dead they yet speak."

After mentioning several facts and incidents concerning Mr. Kennedy's early career, it goes on to say:—"After 14 years residence in Trinidad his health began to fail. Frequently fever—in two cases yellow fever—laid him prostrate, and he was compelled to rest from his labours and visit one of the neighbouring islands which was thought to be more healthy. Though somewhat recuperated he never regained his former health. and soon he was laid up again and the doctors sent him home to



REV. ALEXANDER KENNEDY.

die. On his way home he visited Canada and was welcomed by his old class-mate, Dr. Thornton. As his health improved a little he occasionally relieved the Doctor of some of his work and supplied a number of stations that had no pastors. He was urged to settle in the small charge of Enniskillen and Bowmanville, and after a short time removed to Dunbarton and Pickering, where he remained for about thirty years ministering to deeply attached congregations. At last in April 1882, because of the infirmities of age—he was about seventy-eight years old—he resigned his charge and was allowed by the Assembly to retire from the active duties of the ministry. When relieved of his charge, though urged to remain in Dunbarton, he took up his residence in Newcastle, that he might be near his old friend, Rev. A. A. Drummond. There he and Mrs. Kennedy spent three of the happiest years of their lives. At the close of that period God was pleased to take from him his beloved partner who had been a devoted and judicious helpmeet amid all his pastoral labours. He then took up his abode in Welland with a brother-in-law, where he died after a brief illness at the ripe age of eighty-seven years.

" Mr. Kennedy was a strong man, physically, mentally, and spiritually. As a speaker and a writer he had few equals. Whatever cause he took up he threw himself into, and with no bated breath he supported it with all his might. The Temperance movement was just in its infancy during his early ministry, and he became one of its most powerful and fearless advocates. His services were greatly in demand throughout the county where he resided. He continued a staunch supporter of every temperance movement to the close of his life. He took a prominent part in the Clergy Reserve controversy and did much to mould the sentiments of the community; he was a strong Voluntary, and both with tongue and pen he advocated the cause of equal rights, and to-day we enjoy the religious freedom secured to us by the labours and

sacrifices of the standard-bearers of that period. When the Union between the Free Church and the United Presbyterian Church was agitated he was one of the leading spirits—staunch to his principles, yet ready to take to his bosom the brethren of the other Church who loved and served their common Lord and Master.

"As a preacher he might not be called eloquent in the usual meaning attached to that term, but certainly he was a good preacher. Few men could secure the earnest attention of a congregation readier than he; his faithful preaching of the Gospel, his sincere love of the Saviour, his entire abandonment of self and his deep interest in the salvation of all his hearers, characterized all his ministrations. Preaching the Gospel was his loved employment, and he engaged in it whenever opportunity occurred.

"He spent the last few summers with a nephew in Puslinch, and on the Sabbath evening he would gather together the families in the neighbourhood, at first in a large kitchen, and when that was too small, in the adjoining school-house, which was crowded every night. He also held prayer-meetings during the week. In Welland he held services in the Gaol and at the Industrial Home. Only two Sabbaths before his death he preached morning and evening for Rev. F. McCuaig, to the great satisfaction of the Welland congregation. As a friend of Missions he retained his interest in the work to the very last. His salary was never large, nor would he allow his congregation to make it larger, but he ever urged them to give more largely to the cause of Missions.

"When his hearers in Puslinch proposed to get up a present for him as a mark of their appreciation of his Sabbath evening services, he stopped them at once and urged them to give what they felt anxious to raise for him to the cause of Missions. He was himself generous to a fault; he gave to every good cause with a liberal hand, and in all his dealings with his friends he had some return

to make. The Lord blessed him in his yearly income, and though small—everyone knows how small the sum is paid by our Church to her aged and infirm ministers—yet it all went back into the Lord's treasury save what was absolutely necessary for his personal support. He cheerfully lent it to the Lord.

"In the Church Courts, while in late years he had not taken a prominent part, because of his growing deafness, yet in the earlier part of his ministry he threw himself into all the work of the Church. His liberal views, his warm heart, his fluent speech always secured the attention of the Court and generally gained their approval. He was master in debate; few men could stand before him. As a friend he had a magnetism about him that united to him in closest fellowship all with whom he came in contact. To know him was to love him and to be loved by him. In the home of his friends he was ever received as a welcome guest. The very children were always delighted with his visits, and though up in years he felt in full sympathy with the young. In all his intercourse with his friends he was humble as a child. He never grew old. He felt and acted with all the cheerfulness and sympathies of bygone days. Taking him all in all, it will be long ere we see his like again. We have to thank the Great Head of the Church for continuing him so long in the Church militant, as standing between the old Covenanters of Scotland and the young preachers of Canada, that they might seize the standard these brave soldiers of the Cross are dropping all around, and waving it aloft may lead on the followers of the Master to greater victories.

"Mr. Kennedy died at Welland, Ontario, on Tuesday morning 19th January, 1892, at the ripe age of 87 years. His death was caused by old age and La Grippe. and occurred at the residence of his brother-in-law, Mr. George C. Cowper."

The Statesman of 27th January, 1892, says:—

"The funeral of the late Rev. Alexander Kennedy took place on Thursday morning from the G. T. R. Station, the remains having been brought from Welland where he died on Tuesday. They were taken to St. Paul's Church where a brief service was held, conducted by Rev. R. D. Fraser, the pastor of the church and Moderator of the Presbytery of Whitby, of which deceased was the oldest minister.

"Rev. J. Abraham, of Whitby, a former neighbour of Mr. Kennedy's when the latter was settled in Dunbarton, delivered an eloquent address from the text, 'Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season.' Amongst other things he said: "Of Mr. Kennedy it may be truly said that 'he has come to his grave in a full age, like as a shock of corn that cometh in his season.' His work was that of a Gospel minister and in his case, as in that of many of the pioneers of the Presbyterian Church, the work involved much suffering and labour. In the West Indies, for fourteen years he performed noble service. Not his zeal but his health failed him. To use his own words,—'The Doctor sent me home to die,' but little did the doctor know of the work the Lord had for him to do in Canada. His first charge was Enniskillen. He preached also in Bowmanville. For 30 years he ministered to a devoted congregation in Dunbarton, till declining years necessitated his resignation. Mr. Kennedy intellectually was essentially a strong man. Those who knew him felt his power, though it was never his intention that they should. But strength cannot be hid. His judgment in ordinary affairs was practical and sagacious. Many a troubled heart came to this wise counsellor in adversity. He was gifted with a genuine vein of humour. He was a man of deep piety, but his piety was never marked by moroseness; nor could he understand how anyone could connect piety with gloom. Indeed so strongly did he feel on the point, that he viewed with suspicion anyone whose countenance and carriage were peculiarly dismal. He had a perfect scorn for meanness. Wherever he saw it, in rich or poor, friend or foe, it excited his disgust, filled him with distress, and called forth his denunciation. His piety was free from cant and catchwords, and his experience like the flow of a deep and noiseless river, whose sources are in living mountain springs. He credited all his good to God. Mr. Kennedy was an eloquent and powerful preacher, and thoroughly evangelical. Christ crucified for sin, and God

willing to save, were his favourite themes. During his ministry he laboured in small but devoted congregations. He might have had larger ones, but he decided otherwise."

"Mr. Abraham closed his touching address with a touching description of the nearness of heaven and its inhabitants to those remaining on earth.

"The interment was made in the Bowmanville Cemetery, where the remains of the late Mrs. Kennedy lie. The chief mourners were the nephews of the deceased, Mr. T. H. Cowper, County Crown Attorney for Welland, and a younger brother; and the pall-bearers, Revs. A. A. Drummond; J. Abraham, Whitby; J. Chisholm, Dunbarton; Dr. McLaughlin, George Parker, jr., Dunbarton; and Thomas Ormiston, Whitby Township. A considerable concourse of old friends assembled in St. Paul's Church for the funeral service."

The following Memorial Sermon was preached by the Rev. F. McCuaig, in the Presbyterian Church, Welland, on Sunday, January 24th, 1892, in memory of the late Rev. Alexander Kennedy:—

"*He was a good man, full of the Holy Ghost and of faith.*" —Acts xi: 24.

"This is the most important fact in the biography of a great apostolic man, the early friend and fellow laborer of the great apostle of the Gentiles. It was, you see, not Barnabas' greatness, but his goodness that the spirit of God emphasises.

"Barnabas—literally "a son of exhortation"—seems to have been a native of the Island of Cyprus. He early became a disciple of Jesus and soon gave an example of personal consecration. Being a man of some worldly substance, he no sooner gave himself to Christ than he sold his property and laid the proceeds at the apostles' feet. When this man gave himself to Jesus he gave all—all he was—and all he was worth. This is a shining example. If all, or nearly all, the disciples of Jesus had always followed this example, the millenium would have been here long ages ago.

"Barnabas seems to have been acquainted with Saul of Tarsus before the Lord converted either of them. We find him introducing the newly converted Saul to the first apostle at Jerusalem. We also find him introducing Saul to his great life work in Antioch. There the two friends, Barnabas and Saul, preached and prayed and worked together, and God poured out His spirit on them, and there the largest, strongest, most evangelical and most missionary church of apostolic times was formed.

"Very soon that model apostolic church at Antioch gave the world an illustration of what a single church or congregation might do. They gave their two ablest, most successful and most beloved ministers, Barnabas and Saul, to the foreign mission work. A rare example this of what a large, wealthy city church should do. They gave their best—their very best—in men and money, to lead the heathen to the knowledge of Christ.

"Ah, brethren, if this large, enlightened, liberal policy had always been pursued there would not be a thousand million of heathens in the world to-day who have never heard the gospel.

"After an extensive missionary journey with his friend and fellow labourer, Saul, through his native Island of Cyprus and the interior of Asia Minor, Barnabas suddenly disappears, being eclipsed by the great shadow of the man whom he had introduced to his work at Jerusalem and Antioch—the peerless apostle of the Gentiles.

"It was of this man Barnabas that the inspired historian Luke says, 'That he was a good man, full of the Holy Ghost and of faith,' and what more could he say? What better inscription could any man wish to have?

"It is our painful, and yet not altogether a painful task, to glance briefly to-day at the life history of a venerable man who had many points in common with Barnabas—and of whom it may be said without exaggeration, that 'He was a good man, full of the Holy Ghost and of faith.' I mean our dear father and friend, the late Rev. Alexander Kennedy, whom God called away from us on Tuesday morning, Jan. 19th.

"Mr. Kennedy was born at Dalricket Mill, near the town of Cumnock, in Ayrshire, Scotland, on the 12th day of May, 1804, so that if he had lived three months and three weeks longer he would have finished his 88 years.

"His father was a well-to-do farmer and miller—a sturdy covenanter of the Burger school. His mother was also of covenanting stock, but an anti-Burger. Mr. Kennedy was too broad a man to be Burger or anti-Burger. He was from the first a broad-minded Presbyterian Christian.

"Up to his 25th year he worked with his father on the farm and in the mill. At that age the rising missionary fever seized him, and with characteristic impetuosity resolved to prepare himself for service in the foreign mission field. He spent four years in Edinburgh and Glasgow universities, where he was the friend and fellow student of Norman McLeod, William Arnot, George Gilfillan and many more whose names are fragrant in all the churches.

"He afterwards spent four years in the Theological College of the United Presbyterian Church, under the able instruction of Drs. Brown and Balmer, frequently attending Dr. Chalmers' lectures.

"In the year 1835, being then one and thirty years of age, Mr. Kennedy was licensed to preach the gospel, and it being known that he was ready to go to any part of the world that the church chose to send him as a foreign missionary, he was invited by the old historic church of Greyfriars to go as its missionary to the West Indies. He immediately accepted the invitation, married an estimable lady, who was for half a century the cheerful participator of his joys, sorrows and labors, and he thus became the first missionary to the West Indies, 56 years ago.

"He no sooner landed on the Island of Trinidad than he began to realize what a formidable contract he had undertaken. Slavery was there in all its grim ghastliness and horrid beastiality The planters were mostly Englishmen and Scotchmen, all slaveholders and lords of the land. Mr. Kennedy had indeed heard of slavery in his native land. He had read the eloquent phillipics of Wilberforce and Clarkson in the British parliament against this 'sum of all villainies.' But to hear and read of slavery and to witness it with one's own eyes were two different things. To see human beings, differing in no respect from one's own countrymen and women, save that their skin was black, treated like beasts of burden, sold like bales of merchandise, reared like breeding animals, burnt the young Scotch missionary's heart, not less sensitively than Athenian idolatry—burnt a young Jewish missionary's heart—more than 18 centuries before.

"In view of all this he was in no humour to be patronized by English or Scotch planters. But this had been their practice with popish priests and English parsons, and they tried it on Alexander Kennedy. They patronizingly told him that he would get along very well if he would attend to the proprieties and formalities of his sacred office; if he would preach the gospel, as they sanctimoniously called it, and leave their 'peculiar institution' alone. But that was the difficulty. Men like Mr. Kennedy cannot and will not leave such things alone. Knox could not leave the papacy alone. Cromwell could not leave the tyrrany of the Stewarts alone. The Covenanters could not leave the prelacy of Laud alone. Chalmers could not leave Erastianism alone, and Alexander Kennedy could not leave slavery alone. He might just as well be asked to preach the gospel and leave vice, and immorality, and cruelty, and injustice, and sin alone, as be advised to preach the gospel and leave slavery alone. No, he would not, and did not leave it alone. Soon his rustic pul-

pit in Port-of-Spain rung with denunciations of this infamous traffic. The planters were furious. Their satellites were blusterous. The governor and his council began to frown on the young Scotch fanatic. But Alexander Kennedy valued their frowns at exactly the same figure that he valued their smiles. This they saw, and they took to patronizing him. They would build him a fine church. They would endow a Presbyterian church as they had the Catholic and English Churches. But the price was to be silence on the subject of slavery.

" They did not know their man. He was not for sale. Money could not buy him and patronage could not muzzle him. He spurned all their approaches. He rebuked their immoralities in the pulpit, on the platform, in the press and in private. At a public meeting of the Bible Society he spoke of the bible as the charter of human freedom. An English magnate on the platform swore sufficiently loud for Mr. Kennedy to hear. He sternly turned and told the offender that such language was neither that of a Christian nor of a gentleman. The people cheered him, and on his way home the black men pulled their woolly locks and the black women made curtzeys to the first man they had ever heard rebuking a government magnate.

" There was of course a great row. This raw, low born, ill-bred Scotch leveller, must be taught to respect his betters, viz: the planters, the government officials and their men Fridays. They would banish him from the colony But they didn't. The more they railed at him the more his young fellow countrymen in Port-of-Spain rallied around him. They built him a new church. They became his communicants, his elders, his financial managers, his Sunday school teachers, and some of them his lay-preachers, and 'Kennedy's young men,' as they were called, became a power on the island, and for fourteen years they stood by him while he preached the gospel and fearlessly denounced slavery and maintained the apostolic doctrine, 'That God hath made of one blood all the nations of men.'

" In 1834 slavery was nominally but not really abolished. By an act of parliament all slaves were to be free after four years. Meanwhile they were still slaves, apprentices they were called, and their owners were to get twenty millions of pounds sterling for the loss of their human chattels, and the chattels were to get nothing but four years more of slavery. Mr. Kennedy was the only prominent man in the colony who had the moral courage to denounce this as an outrageous injustice. He told the British government through the press that this was paying the robbers and pauperising their victims, and that if they had so much money to throw away they had better establish schools to educate

those whom they had for ages kept in ignorance. This capped the climax of his popularity with the blacks. They filled his church, they were ready to fight for him. But this last was the very last thing he wanted them to do. He would fight himself with the sword of the spirit, which is the word of God. But they could only fight with carnal weapons, with swords and muskets and fiery faggots, and no one knew better than he that that meant blood, and revolution, and a new slavery much worse than the old. During those four years of apprenticeship, as it was called, he urged the blacks to be patient, to be faithful, to be loyal, to fear God and honor the queen, and that the four years would soon come to an end, and then they would be free men and free women indeed. They took his advice, and the planters, his enemies from the first, were the gainers, both in their lives, and in their estates. Thus the man whom they persecuted for speaking the truth, whom they would have banished from the colony if they could, became the one man on the island to whom they owed their lives and their fortunes. One inflammatory sermon from him at that critical time and their homes would have been in ashes, and their bodies, and those of their families, would have rotted beneath a tropical sun without common burial, But the man was too great and too good, and too loyal to God. to his country, and to his fellows, white and black, to speak any such inflammatory words. He was a peacemaker, and the blessing of the peacemaker was his.

" In the year 1850 after a second attack of yellow fever Mr. Kennedy was peremptorily ordered by his physicians to leave the West Indies. The alternative was death. He meant to go to Scotland to die, but God sent him to Canada to live 40 years more. Returning to his native land by way of Canada, he found our climate bracing and benefitting. He tarried for a while. He preached and was offered several calls, among others to one of the largest churches in the denomination in the city of Hamilton. He declined them all, and at last with characteristic humility settled down for a while in a small congregation in the township of Enniskillen. After a year or two he removed to Dunbarton, where he ministered for over a quarter of a century.

" He did much mission work in the early days voluntarily and gratuitously. He was a prominent member of the historic committee which prepared the way for the union of 1860, when the two largest branches of the Presbyterian church in Canada became united in one.

" In 1880, being over 75 years of age, he resigned his charge, and went to live in the neighbouring village of Newcastle. There

in 1883 Mrs. Kennedy died, and he was left alone for they had no family. He immediately broke up his house, and came to Welland, where he found a congenial home with one of the young men who stood so firmly by him in the old days in Trinidad, Mr. George C. Cowper.

"You all know what manner of man he was among ourselves for the last seven or eight years—'a good man full of the Holy Ghost and of faith,' always ready to give his mite to everything that was good, always ready to help in every kind of christian work. He revived the Bible Society, which was practically dead. He occasionally preached in most of the churches in town, and always with great acceptance. He took his regular turn of service in the Industrial Home and in the county jail. He was rarely absent from his pew in the sanctuary. The weather was occasionally much too inclement for most of you to attend the weekly prayer meeting, but never for him.

"I am glad that he preached here three weeks ago to-day; glad that his last text was 'There shall be no night there.' He knew that then by the testimony of the word; he knows it now by a glorified experience.

"We shall all miss the good man, the dear form, so tall, so straight, so dignified, so gradually and so grandly growing old.

"To me personally his loss is irreparable. He was not only my friend, but my father confessor. A talk with him on heavenly themes was like basking in the spring sunshine. An hour in prayer and fellowship with him was like a visit to the holy of holies. Even our little children will miss him. In more than one home when the little children were told on Tuesday last that Mr. Kennedy was dead, they wept as if their hearts would break for the dear old gentleman who used to speak to them on the street, pat them on the head and give them a bit of candy—'sorrowing most of all that they should see his face no more.'

"He is gone, and he was indeed 'a good man, full of the Holy Ghost and of faith.'"

Mr. Kennedy left no family, having had but one child, to whom reference has already been made, and whose little grave lies in Greyfriars Churchyard facing the southern entrance door of the church, and alongside the grave of a little cousin—infant of 8 days of Mrs. Alexander Sprunt, sister of Mrs. Kennedy; also alongside the grave—marked by a flat slab on the ground

—of George Brodie, infant of a few hours of Mrs. John Macfarlane, daughter of Rev. George Brodie. These are the only graves in the churchyard.

Mrs. Welsh, a younger sister of Mr. Kennedy, named one of her sons after her saintly brother, and to-day the Rev. Alexander Kennedy Welsh is labouring among the Kaffirs in South Africa. Thus the name of this good man is being perpetuated by at least one of the members of his large family.

Miss Agnes S. Drummond, of Toronto, Canada, to whom I am so deeply indebted for much that appears in the pages of this memoir, writes to Rev. Dr. Morton,* of Tunapuna—who got into communication with her on the subject of the "Kennedy Memorial" for me—as follows :—

Y.W.C.A. & Boarding Home,
18, Elm Street,
Toronto, March 25th, 1908.

Rev. Dr. MORTON,
Tuuapuna, Trinidad.

Dear Dr. Morton—Dr. Fraser passed on your letter of enquiry about Mr. Kennedy to me to answer, as he is having an enforced rest just now, but hopes soon to be at work again.

At your request am sending you by this mail a photo and am glad to have an opportunity of paying a tribute to Rev. Mr. Kennedy's memory. My father, the late Rev. A. A. Drummond and he were fast friends for many years, and he spent months at a time in our home. We regard it one of the greatest privileges of our lives to have known him; he was so strong spiritually, mentally and physically and yet had so much sympathy with those who were weak. He

* John Morton, Pioneer Missionary to Trinidad of the Presbyterian Church in Canada, who came to labour among the East Indian immigrants on the sugar estates, arriving here on Friday, 3rd January, 1868, and is still labouring among them up to the present.

never grew old, and always attracted the young to him in a remarkable way. Though he was so strong intellectually, he had the simple faith and humility of a little child, and endeared himself to all who knew him.

He put himself through the University at Edinburgh by teaching and working between sessions. He spent 14 years in Trinidad, but repeated attacks of fever made it necessary for him to relinquish the work there. On his way back to Scotland he came to Canada to visit his old college friend. the late Rev. Dr. Thornton of Oshawa, and at his urgent request stayed to help with the pioneer work going on at that time. He received many calls, the first of which he declined, fearing his strength might not stand the strain, but finally accepted the charge at Dunbarton where he ministered to two devoted congregations for 28 years. In 1883 he resigned and went to Newcastle to live. He never really "retired," was always ready to preach and work, and throw himself heartily into any scheme the ministers of the Presbytery had on hand. He had a wonderful capacity for work. After he was eighty years of age he was visiting a nephew in the Western States, and preached for him in a vacant congregation, and was waited on by a deputation to ask if he would accept a call, promising that it would be most unanimous. He preached with all his old time vigor, two Sabbaths before he passed away, from the text "There shall be no night there." He afterwards took a cold, and after a few days' indisposition, quietly went to sleep and wakened up in the immediate presence of his Lord and Savior. He had always been afraid he might be a trouble to some one at the end, and all who knew him rejoiced when they knew he had been taken that way. This was in January, 1892.

Have written all this that you might get a glimpse of the man as we knew him. He always took a great interest in Missions. Hoping you may be able to gather the items you wish.

Yours sincerely,

AGNES S. DRUMMOND.

All honour, I would add in closing, to the members of the parent church—Old Greyfriars—who, realizing our great need, sent out a missionary and inaugurated a mission which has been the means of accomplishing much good in this beautiful isle of the West.

It is not claimed, nor is this work intended to shew, that the life of this good Soldier of the Cross was a perfect one. He was but human and the imperfections incidental to humanity were his, but it will be observed that his heart was right and so were his principles. The working out of these principles gave rise to comment time and again, but, like the few great-minded men who have left their mark on the world's history, he had the courage of his convictions and was never loth to cross swords in the sacred cause of liberty when necessity demanded it. When his actions were criticized by the press, and himself personally maligned, he perforce replied, shewing the purity and disinterestedness of his motives. The following couplet well exemplifies Mr. Kennedy's position:

> "For modes of faith let graceless zealots fight;
> He can't be wrong whose life is in the right."

Mr. Kennedy's strong opinions regarding the voluntary support of the Church—discouraging and refusing the aid of the State—is a principle that present-day Presbyterians are fast losing sight of. Every man's church should mean something to him—and many men have even died for their faith—therefore each one should realize that his church is his own both to maintain and to support. If, in view of all this, the reader will but take a lesson from the life of this strong Voluntary he will be at least one step nearer being a model and consistent church member.

The fact of Mr. Kennedy "saving the situation"—when by his strong personality, his powerful influence for good in the community, his liberal and broad-minded sympathy, he prevented the threatened rebellion of the slaves—reads like a tale out of some story-book. And, further, when I consider his herculean efforts in the matter of the education of the freed people of colour and his great interest in their apparent destitution, I cannot help but apply to him the words of Mordecai, for surely *he* had "come to the kingdom for such a time as this."

The influence for good of such a life as the subject of this sketch is incalculable. Mark the strong Voluntary, ever anxious to inculcate those habits which make for church support and help to foster the self respect of its members. See the determined stand he took for the liberty of the subject irrespective of race, and one is fired with admiration for his undaunted courage in championing so weak and unpopular a cause. And, again, the testimonial of his brother ministers at the time of his departure from Trinidad, which stated that he had "vindicated the spiritual independence of the Church of Christ in Trinidad" was no empty sentiment, and, indeed, well worthy of the man.

The greatness and withal the meekness of this pioneer missionary are apparent, and his memory deserves to be held in affectionate and grateful veneration. There is no doubt also that his influence is being felt even "after many days."



Inscription of Proposed Tablet.

ERECTED BY PRESBYTERIANS TO THE MEMORY OF

REV. ALEXANDER KENNEDY,

FIRST PRESBYTERIAN MISSIONARY TO TRINIDAD, FOUNDER OF THIS CHURCH, AND ITS PASTOR FOR 14 YEARS.

BORN AT DALRICKET MILL, NEAR CUMNOCK, IN AYRSHIRE, SCOTLAND,

SATURDAY, 12TH MAY, 1804.

DIED IN WELLAND, PROVINCE OF ONTARIO, CANADA,

TUESDAY, 19TH JANUARY, 1892.

AGED 87 YEARS.

HE WAS SENT OUT BY GREYFRIARS UNITED SECESSION CHURCH, GLASGOW, AS THEIR FIRST FOREIGN MISSIONARY, AND ARRIVED IN THIS ISLAND

MONDAY, 25TH JANUARY, 1836.

FORMED THIS CONGREGATION—"GREYFRIARS"—

WEDNESDAY, 31ST MAY, 1837.

ERECTED, AND OPENED THIS CHURCH FOR PUBLIC WORSHIP,

SUNDAY, 21ST JANUARY, 1838.

BROKEN IN HEALTH, HE WAS ORDERED HOME BY THE DOCTORS IN 1850, BUT ON HIS WAY CALLED AT AND SETTLED IN CANADA AND LABOURED THERE FOR 42 YEARS MORE.

"*The Memory of the Just is Blessed.*"

PROV. x: vii



Appendix.

The following Resolutions duly made at a meeting of persons friendly to the establishment of Presbyterian Places of Worship within this Island, held on 13th August, 1833, and published in the *Port of Spain Gazette* of 16th August, 1833, but not carried into effect, shew that there was a strong desire for a Presbyterian Place of Worship prior to Mr. Kennedy's settling here, hence the enthusiastic welcome by Scotch Presbyterians on his arrival in 1836, and their readiness to build him a church.

> " 1st.—That there being a numerous and respectable body of individuals resident in this Island who profess the form of worship of the Established Church of Scotland, and who contribute largely to the revenues of the Colony, this meeting is of opinion that they are entitled to claim from Government the same privileges with regard to the establishment and endowment of places of worship of their persuasion, as are already enjoyed here by their brethren of the Church of England and of the Roman Catholic Church.
>
> " 2nd.—That Presbyterian Churches, in connection with the Established Church of Scotland, having been erected in British Guiana and Grenada, to which Ministers have been appointed whose stipends are paid out of the public revenues of those Colonies, there is every reason to hope that the British Government, on proper representations being made, will be induced to sanction the extension of the same advantages to this Colony; more especially at this particular crisis, when an anxious desire exists on their part to promote the moral and religious instruction of our labouring population.

"3rd.—That a wide field exists in Trinidad for the labours of Presbyterian Ministers without interfering with the flocks of either the Protestant or Catholic Clergymen already beneficed; as there is only one Protestant Episcopalian Church and one Methodist Chapel in the whole Island, which being both situated in Port of Spain, the Protestant inhabitants in the remote country districts are destitute of religious instruction, while several extensive and populous quarters are entirely without places of Christian worship of any denomination whatsoever.

"4th.—That this Meeting cordially concurs in the sentiments expressed in the first Resolution agreed to by the individuals who assembled on the 1st instant, viz.:—'That it is expedient and highly desirable that an Association be formed for the purpose of furthering the establishment of Presbyterian places of worship in this Island;' and that this Meeting do form itself into such Association, to be denominated 'The Trinidad Presbyterian Association,' and which all persons friendly to its object are invited to join.

"5th.—That Joseph Graham, Esq., be elected President of this Association, Thomas Roxburgh, Esq., Vice-President, William Cross and John Ramsay, Esquires, Joint Secretaries and Treasurers; and that Colonel Hamilton, Dr. Anderson, John Lamont, Henry Graham, John Losh, Jas. Taylor, Robert Dennistoun, Alexander M'Alister, Robert Gray, Alexander Gray, Alexander Jack, Anthony Cumming, and David Hutchinson, Esquires, do form, with the Office Bearers, a Committee of Management, with power to add to their number; one Office Bearer and two other Members to form a quorum.

"6th.—That the Committee be instructed to prepare a Memorial to be presented to the Honourable Board of Council, praying that the stipend of a Presbyterian Minister be included in the Estimates for 1834; also a Memorial to the Secretary of State for the Colonies, praying that part of the funds expected to be placed at the disposal of Government, for religious purposes in the West India Colonies, may be appropriated to the build-

ing and endowment of Presbyterian Places of Worship in Trinidad; and, further, to adopt such measures for furthering the objects of the Association, as to the said Committee may appear from time to time expedient.

"7th.—That a subscription of Twenty shillings currency* to constitute a fund for defraying incidental expenses, be paid to the Treasurers by each member on joining the association.†

"THOMAS ROXBURGH,

"Chairman."

* Equivalent to ($2) Two Dollars.—*Fraser's History of Trinidad Vol. 2 p. 337*
The Old Currency rate of 10/ to the $ was settled by Proclamation of Governor Sir Ralph James Woodford dated 14th September, 1814. —"*Tables of Exchange*," *by George Reid. 1841.*
The New Currency rate of 10/5 to the $ was settled by Proclamation of Lieutenant-Governor Sir George Fitzgerald Hill dated 20th November, 1838.—*Trinidad Royal Gazette, 20th Nov. 1838.*

† The formation of this Association was the outcome of "a meeting of individuals professing the Presbyterian form of worship held this day, (1st August, 1833), for the purpose of hearing from the Reverend Dr. Struthers and the Reverend Mr. Ritchie, Ministers of the Church of Scotland in British Guiana, a detail of the means by which Presbyterian Places of Worship have been established in that Colony and Grenada, with a view of taking measures for establishing in this Island a church or churches in connection with the Established Church of Scotland." —*Port of Spain Gazette, 2nd August, 1833.*